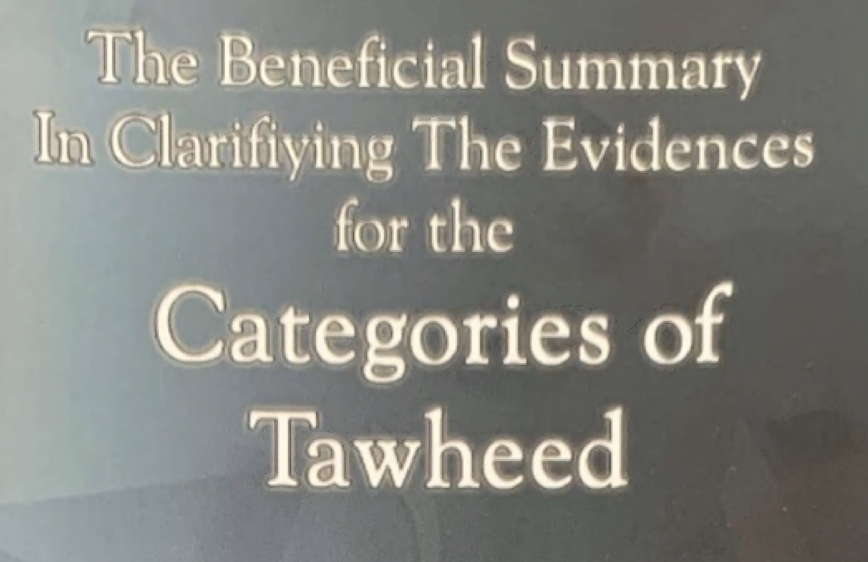


The Beneficial Summary In Clarifiying The Evidences for the Categories of Tawheed

The Noble Shaykh,
Dr. 'Abdur-Razzaaq Ibn 'Abdul-Muhsin al-'Abbaad

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Translation and additions by Maaz Qureshi



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فهرس

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وَٱصْطَبِرْ لِعِبَـٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾ ﴾

"Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?"

[Soorah Maryam 19:65]

مقدمة

Introduction

The praise is for Allaah, Lord of the worlds, and the good outcome is for the righteous. And may peace and salutations be upon the leader of the Messengers and the chosen one of the Lord of the worlds: our Prophet Muhammad, upon his Family and all of his Companions.

To proceed:

So this is a small treatise and a short number of pages in explaining some of the evidences and proofs for the categories of *Tawheed*[1] and the correctness of naming these three categories as: *Tawheedur-Ruboobiyyah*,[2] *Tawheedul-Uloohiyyah*[3] and *Tawheedul-Asmaa' was-Sifaat*.[4] I have

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[1] Imaam as-Safaareenee (d.1112H) - رحمه الله - said, "Know that *Tawheed* has three divisions: *Tawheedur-Ruboobiyyah* (the Oneness of Allaah in His Lordship), *Tawheedul-Uloohiyyah* (to single-out Allaah alone for worship) and *Tawheedul-Asmaa' was-Sifaat* (the uniqueness of Allaah's Names and Attributes)." Refer to *Lawaami'ul-Anwaaril-Bahiyyah* (1/128) of as-Safaareenee. For the division of *Tawheed* into three categories, refer to *al-Ibaanah 'an Sharee'atil-Firqatin-Naajiyah* (p. 693-694) of Ibn Battah (d.387H); *Kitaabut-Tawheed* of Ibn Mandah (d.395H) and *al-Hujjah fee Bayaanil-Mahajjah* (1/85, 1/111-113).

[2] Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - رحمه الله - said, "So *Tawheedur-Ruboobiyyah* implies a firm and definite belief that Allaah alone is the Creator, the Master and Owner, and the command is for none but Him." Refer to *Taqreebut-Tadmuriyyah* (p. 110-111) of Ibnul-'Uthaymeen.

[3] Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - رحمه الله - said, "And *Tawheedul-Uloohiyyah* is to single-out Allaah alone for all worship and to not worship anything along with Him, whether it be an Angel, a Messenger, a Prophet, a pious person, a tree, a stone, the sun, the moon, or other than these." Refer to *Taqreebut-Tadmuriyyah* (p.112-113) of Ibnul-'Uthaymeen.

[4] Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H) - رحمه الله - said, "And *Tawheedul-Asmaa' was-Sifaat* is the uniqueness of Allaah (سبحانه وتعالى) with regards to His →

summarized this from my book in which, I refuted one who rejects this categorization[1] so as to bring to reality the hopes of a number of learned men. And I ask Allaah to bring about benefit from this summarization and its source work through His graciousness and generosity.

Names and His Attributes, by affirming that which Allaah has affirmed for Himself, whether in His Book or by the tongue of His Messenger (ﷺ) without *tahreef* (distorting the Names and Attributes), *ta'teel* (denial of the Names and Attributes), *takyeef* (saying how they are), or *tamtheel* (making any resemblance with the creation)." Refer to *Taqreebut-Tadmuriyyah* (p. 116-117) of Ibnul-'Uthaymeen.

[1] **Translator's Note:** Here the author is alluding to the book *al-Qawlus-Sadeed*, the source work for the translation that lies before you; it was a reply to the false allegations of Hasan 'Alee Saqqaaf against the categorization of *Tawheed*.

الباب الأول

A Concise Explanation Concerning The Categories of *Tawheed*

The First Category: *Tawheedur-Ruboobiyyah*; it is to affirm that Allaah (سبحانه وتعالى) is the Lord, the Master, the Creator and the Sustainer of everything. It is to affirm that Allaah is the grantor of life and the grantor of death, the bringer of benefit and the bringer of harm. He is to be singled out with the answering of the supplication in times of plight. The affair belongs completely to Him and all good is in His Hand. He is All-Capable over everything, and He has no associate in that. And *eemaan* (faith) in the *Qadar* (divine pre-decree) enters into that.

The Second Category: *Tawheedul-Asmaa' was-Sifaat*; it is to affirm that Allaah is All-Knowing over everything and All-Capable over everything. It is to affirm that He is the Ever-Living, the Sustainer of all creation, neither drowsiness, nor sleep overtakes Him. He possesses the ever-operative will and far-reaching wisdom. It is to affirm that He is All-Hearing, All-Seeing, full of compassion and the Bestower of mercy. It is to affirm that He is ascended above the Throne and that He owns the dominion. And it is to affirm that He is the Sovereign, the Holy, the Source of Peace, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. How exalted is Allaah from that which they associate with Him.[1] And there are other than those from the Beatiful Names and Lofty Attributes. And *Tawheedul-Asmaa' was-Sifaat*

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[1] **Translator's Note:** These two sentences are derived from the *aayah* in the *Qur'aan*,

﴿ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ

سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ ﴾

> **"The Sovereign, the Holy, the Source of Peace, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. How exalted is Allaah from that which they associate with Him."** [Sooratul-Hashr 59:23]

is to have a firm and unwavering faith in them without any *tahreef*,[1] or *ta'teel*,[2] or *takyeef*,[3] or *tamtheel* (resemblance).

The Third Category: *Tawheedul-Uloohiyyah*; it is built upon sincerity in deification of Allaah (ﷻ), from love (*mahabbah*), fear (*khawf*), hope (*rajaa'*), reliance (*tawakkul*), fervent desire (*raghbah*), dread (*rahbah*) and supplication (*du'aa'*) to Allaah alone. It is built upon sincerity in all actions of worship; the ones that are done outwardly and the ones that

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[1] Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz (d.1420H) - رحمه الله - said, "*Tahreef* (distortion) means: changing the wordings of the Names and Attributes, or changing their meanings, like the saying of the *Jahmiyyah* that *istiwaa'* (ascending above) is *istawlaa* (conquering and having dominion over); and like the saying of some of the innovators that *al-Ghadab* (anger) when referring to Allaah means 'intending to punish' and that *ar-Rahmah* (mercy) means 'intending to send blessings.' And all of this is *tahreef*. And their saying about *istiwaa'* that it is *istawlaa* is *tahreef* of the wording, and their saying that *ar-Rahmah* is intending to send blessings and *al-Ghadab* is intending to punish is *tahreef* of the meaning. The true saying, however, is that *istiwaa'* means ascending and being above - as is clear in the Arabic language. And the *Qur'aan* came to show that its meaning is ascending and being above the *'Arsh* (Throne) in a manner which befits Allaah's Majesty and Greatness. Likewise, *al-Ghadab* and *ar-Rahmah* are two real Attributes befitting Allaah's Majesty and Greatness - just as is the case with the rest of the Attributes reported in the Book and the *Sunnah*." Refer to *at-Tanbeehaat 'alal-Waasitiyyah* (p. 15).

[2] Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz (d.1420H) - رحمه الله - said, "*Ta'teel* (denial) means: removal of the Attributes and to deny them for Allaah (ﷻ). It is taken from their saying, 'A graceful neck without adornment (*mu'attal*).' So the *Jahmiyyah* and their like deny Allaah His Attributes and are thus called the *Mu'atillah*. And this saying of theirs is totally futile, since it is not possible for there to be anything in existence without attributes - and the *Qur'aan* and the *Sunnah* repeatedly affirm the Attributes in a manner befitting Allaah's Majesty and Greatness." Refer to *at-Tanbeehaat 'alal-Waasitiyyah* (p. 15).

[3] Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz (d.1420H) - رحمه الله - said, "*Takyeef* means: Explaining how the Attributes are. So it is not said, 'How did He ascend?' And, 'How is His Hand?' And, 'How is His Face?' Since, speaking about the Attributes of Allaah follows the same principle and is treated the same, as speaking about the *Dhaat* (Essence) of Allaah. So just as He has a *Dhaat* - and we do not know how it is, then likewise, He has *Sifaat* (Attributes) - and we do not know how they are either, no one knows that except Him. However, we believe in the reality of their meaning." Refer to *at-Tanbeehaat 'alal-Waasitiyyah* (p. 16).

are done inwardly are all for Allaah alone, without any associate. So nothing from them is for anyone other than Him, not for an Angel brought close, nor for a Prophet that is sent, let alone other than these. So this *Tawheed* is that which is comprised in the statement of Allaah (ﷻ),

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ ﴾

> **"It is You alone that we worship and it is You alone that we ask for help."** [Sooratul-Faatihah 1:5]

So this is the beginning and the end of the Religion, it is the inside and the outside of it. This is the first and the last call of the Messengers. It is the meaning of the statement, '*Laa ilaaha illallaah*.' Since, the *ilaah* (deity) is the *ma'looh* (one who is deified), the *ma'bood* (one who is worshipped) with love, awe (*khashyah*), honour (*ijlaal*), glorification (*ta'dheem*) and all of the types of worship.[1] It is for the sake of this *Tawheed* that the creation was created and the Messengers were sent and the Books were revealed. It is due to this *Tawheed* that the people were divided into Believers (*mu'mineen*) and disbelievers (*kuffaar*), the fortunate people of Paradise and the wretched people of Hell.

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[1] Imaam al-Qurtubee (d.671H) - رحمه الله - said, "*Laa ilaaha illallaah*: That is, there is none worthy of worship besides Allaah." Refer to the *Tafseer* (2/291) of al-Qurtubee. Shaykhul-Islaam Ibn Taymiyyah (d.728H) - رحمه الله - said, "*Al-Ilaah* (the deity) is *al-Ma'looh* (the one who is deified). And *al-Ma'looh* is the one who is deserving of worship." Refer to *Majmoo'ul-Fataawaa* (10/249) and (13/200) and *Iqtidaa'us-Siraatil-Mustaqeem* (p. 461). Imaam Haafidh al-Hakamee (d.1377H) - رحمه الله - said, "So the meaning of *laa ilaaha illallaah* is: There is no deity worthy of worship in truth, besides Allaah (*laa ma'bood bi haqq illallaah*)." Refer to *Ma'aarijul-Qubool* (2/416) of Haafidh al-Hakamee.

الباب الثاني

The Opposites of These Categories

Every single category from amongst these three categories has an opposite. Shaykh Haafidh al-Hakamee (d.1377H) - رحمه الله - said, "So once you have come to know that *Tawheedur-Ruboobiyyah* is affirmation that Allaah (سبحانه وتعالى) is the Creator, the Sustainer, the Giver of Life and the Grantor of Death, the Manager of all affairs and the Controller of everything in His creation and that He has no associate in His dominion, then the opposite of that is when the servant believes in the existence of another controller along with Allaah in that which none has power over besides Allaah (عز وجل).

And once you have come to know that *Tawheedul-Asmaa' was-Sifaat* is to call upon Allaah with whatever He has named Himself with, and to describe Him with whatever He has described Himself with and whatever His Messenger Muhammad (ﷺ) has described Him with. And it is to negate from Him *tashbeeh* (resemblance) and *tamtheel*.[1] So the opposite of that are two matters, and the term of *al-ilhaad* (heresy)[2] prevails over both of them:

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[1] Shaykhul-Islaam'Abdul-'Azeez Ibn Baaz (d.1420H) - رحمه الله - said in *at-Tanbeehaat 'alal-Waasitiyyah* (p. 16), "As regards to *tamtheel*, then it means: *tashbeeh* (resemblance). So it is not said, 'Allaah has a *Dhaat* (Essence) like ours, or resembling ours, etc.' Thus, it is not said about the Attributes of Allaah that they are like, or resembling our attributes."

[2] Shaykh Saalih Ibn Fawzaan al-Fawzaan says in *Sharhul-'Aqeedatil-Waasitiyyah* (p. 18), "*Ilhaad* in the Arabic language is the distortion and alteration of something, and from its meaning is digging (*lahada*) a grave. Due to this, it is named as altering and moving from the road that which is in the direction of the *Qiblah*. Heresy (*ilhaad*) in the Names of Allaah and His signs is alteration and distortion of them from their realities and correct meanings to falsehood."

Firstly: Negating that from Allaah (عز وجل) and performing *ta'teel* (denial) of His perfect Attributes and sublime descriptions that have been affirmed by the Book and the *Sunnah*.

Secondly: Resembling (*tashbeeh*) the Attributes of Allaah (سبحانه وتعالى) with the Attributes of His creation. Indeed, Allaah (سبحانه وتعالى) said,

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ۝١١ ﴾

> **"There is nothing like unto Him and He is the All-Hearing, the All-Seeing."** [Sooratush-Shooraa 42:11]

And Allaah (سبحانه وتعالى) said,

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ۝١١٠ ﴾

> **"He knows what is presently before them and what will be after them, but they do not encompass it in knowledge."** [Soorah Taa Haa 20:110]

And once you have come to know that *Tawheedul-Uloohiyyah* is to single out Allaah (سبحانه وتعالى) with all types of worship and to negate the worship of everything besides Allaah (سبحانه وتعالى), then the opposite of that is to direct something from the types of worship to other than Allaah (عز وجل). And this is predominantly the case with the common-folk of the polytheists. And therein lies the dispute between all of the Messengers and their nations."[1]

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[1] Refer to *Ma'aarijul-Qubool* (1/418) of Haafidh al-Hakamee.

الباب الثالث

Tawheedur-Ruboobiyyah Alone is not enough

Indeed, Allaah (ﷻ) mentioned about the polytheists that they affirm *Tawheedur-Ruboobiyyah*. So Allaah (ﷻ) said,

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter? They will say: Allaah! So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

And He said,

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ ۖ ﴾

"And if you asked them who created them, they would surely say: Allaah!" [Sooratuz-Zukhruf 43:87]

And He said,

﴿ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ﴾

"And if you asked them who sends down the rain from the sky and gives life thereby to the earth after its lifelessness? They would surely say: Allaah!" [Sooratul-'Ankaboot 29:63]

And Allaah (ﷻ) said,

﴿ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ ﴾

"Is He not best who responds to the desparate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity along with Allaah? Little do you remember." [Sooratun-Naml 27:62]

So they recognized Allaah and they recognized His Lordship and His sovereignty. Despite that, this affirmation was not sufficient for them and it did not save them. And that was only due to their *Shirk* in the *Tawheed* of worship, which is the meaning of *Laa ilaaha illallaah*.[1] Due to this, Allaah (ﷻ) said about them,

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[1] Shaykhul-Islaam Ibn Taymiyyah (d.728H) - رحمه الله - says in *Majmoo'ul-Fataawaa* (3/102-103), "The meaning of *Tawheed* is not *Tawheedur-Ruboobiyyah* only - and that is the belief that Allaah alone is the Creator of the world - as some of the people of *kalaam* (theological rhetoric) and *tasawwuf* think. So they think that if they affirm that - along with its proofs - then they have affirmed the objective of *Tawheed*! They believe that if they testify to this and become engrossed in it, then they have become engrossed in the objective of *Tawheed*. So if a man affirms the Attributes of Allaah (ﷻ), which He deserves, and negates everything that must be negated from Him →

﴿ وَمَا يُؤۡمِنُ أَكۡثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشۡرِكُونَ ﴾

"And most of them do not believe in Allaah, except whilst they associate others with Him." [Soorah Yoosuf 12:106]

Ibn 'Abbaas (ﷺ) said, "From their belief was that when it was said to them, 'Who created the heavens and who created the earth and who created the mountains?' They would say, 'Allaah.' However, they were still polytheists."[1]

And 'Ikrimah said, "When you ask them who created them and who created the heavens and the earth, they say: Allaah. So that was their belief in Allaah, yet they worshipped other than Him."[2]

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and affirms that He alone is the Creator of everything - he is still not a *Muwwahhid* (one who affirms *Tawheed*), until he testifies that there is no *Ilaah* (deity) except Allaah alone. And the *Ilaah* is the one who is deified and worshipped and He is deserving of worship, and He is not the *Ilaah* solely based upon the meaning that He is the one who has the power to create and originate. So if the explainer explains *Tawheed* to mean the one who has the power to create and originate and he believes that this is the most particularized description of *al-Ilaah*, and he makes this affirmation the utmost goal of *Tawheed* - as is done, then the people who exercise *kalaam* in the Attributes of Allaah, and those who relate this from Abul-Hasan (al-Ash'aree) and follow him in it - they do not know the reality of *Tawheed* with which Allaah sent His Messenger (ﷺ). So the pagan Arabs used to accept that Allaah alone was the creator of everything, but despite this, they were still disbelievers... So everyone who accepts that Allaah (ﷻ) is the Lord of everything and its Creator must be a servant of Him alone, and a caller upon Him alone, hoping in Him alone, having fear of Him alone, making allegiance and enmity with Him alone, and obeying His Messengers, and ordering what He orders and prohibiting what He prohibits."

[1] Refer to *Jaami'ul-Bayaan* (no. 15203) of at-Tabaree.

[2] Refer to *Jaami'ul-Bayaan* (no. 15204) of at-Tabaree.

And Mujaahid (d.104H) - رحمه الله - said, "Their belief in Allaah was their statement, 'Allaah created us, sustained us and will grant us death.' So this was *eemaan* along with associating other than Him along with Him."[1]

And 'Abdur-Rahmaan Ibn Zayd Ibn Aslam said, "No one worships something other than Allaah along with Him, except that he believes in Allaah and knows that He is his Lord, and that Allaah created him and sustained him, but he commits *Shirk* along with Him. Do you not see how Ibraaheem (عليه السلام) said,

﴿ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ
﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾ ﴾

"Have you not seen what you have been worshipping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of the worlds." [Sooratush-Shu'araa' 26:75-77]

Indeed, he knew that they were worshipping the Lord of the worlds along with whatever they were worshipping. He said: So no one commits *Shirk*, except that he believes in Him. Do you not see how the Arabs used to respond saying, 'Here I am at your service. O Allaah, here I am, here I am at your service. You have no associate, except for the associate that is Yours and you have mastery over him and he has no mastery over You.' This is what the polytheists used to say."[2]

And Allaah (تعالى) said,

﴿ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

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[1] Refer to *Jaami'ul-Bayaan* (no. 15206) of at-Tabaree.
[2] Refer to *Jaami'ul-Bayaan* (8/77-79) of at-Tabaree.

"So do not attribute equals to Allaah whilst you know." [Sooratul-Baqarah 2:22]

Ibn 'Abbaas (رضي الله عنهما) said, "That is, do not associate other than Allaah along with Him as equals who cannot bring about benefit nor harm, whilst you know that you have no lord who sustains you other than Him. Indeed, you know that which the Messenger (ﷺ) calls you to from His *Tawheed* is the truth about which, there is no doubt."[1]

And Qataadah (d.104H) - رحمه الله - said, "That is, you know that Allaah has created you and created the heavens and the earth, but then you make equals for Him?!"[2]

Indeed, Ibnul-Qayyim (d.751H) - رحمه الله - mentioned from Ibn 'Abbaas (رضي الله عنهما) concerning that *tafseer* (explanation) of the statement of Allaah (سبحانه وتعالى),

﴿ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَـٰتِ
وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ ۝١ ﴾

"The praise is for Allaah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate others with their Lord." [Sooratul-An'aam 6:1]

He mentioned that Ibn 'Abbaas (رضي الله عنهما) said, "He means: They made equals with Me from My creation, such as the stones and idols after they affirmed My blessing and My Lordship."[3]

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[1] Refer to *Jaami'ul-Bayaan* (1/164) of at-Tabaree.
[2] Refer to *Jaami'ul-Bayaan* (1/164) of at-Tabaree.
[3] Refer to *Ighaathatul-Lahfaan* (2/226) of Ibnul-Qayyim.

And from the proofs that the polytheists recognized the Lordship of Allaah are their own statements. Zuhayr Ibn Abee Sulamee said in his famous ancient poetry,

'So do not conceal whatever is in your souls from Allaah,
In order to hide it; no matter what is hidden, Allaah knows it.
It has been deferred, placed in a Book and accumulated,
For a Day of Reckoning, or it is hastened to be avenged.'

Ibn Katheer (d.774H) - ﷺ - mentioned these lines of poetry and then said, "Indeed, this *Jaahilee* poet recognized the existence of the Maker, His knowledge of the details, the Resurrection, the recompense and the writing down of the actions within the pages for the Day of Judgement."[1]

And Ibn Jareer (d.310H) - ﷺ - said, "Indeed, some of the ignorant people in *al-Jaahiliyyah* (pre-Islaamic times of ignorance) used to recite,

'Do the young women not beat their racing camels?
Will my Lord, ar-Rahmaan not cut off their right hands?'

And Salaamah Ibn Jandal at-Tahawee recited,

'You have quickly caught up to us for our work against You.
And whatever ar-Rahmaan wills, He expresses and puts into effect.'"[2]

And there are many other proofs for this. Along with that, they were still polytheists, because they worshipped other than Allaah along with Him.

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[1] Refer to the *Tafseer* (4/238) of Ibn Katheer.
[2] Refer to *Jaami'ul-Bayaan* (1/58) of Ibn Jareer at-Tabaree.

الباب الرابع

Mentioning Some of the Proofs For These Categories

So these three categories of *Tawheed* have many proofs and numerous evidences in the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), which cannot be enumerated. These proofs are known to anyone with the slightest familiarity with the texts of the Book and the *Sunnah*. Rather, even to the one who has memorized the opening of the Book (i.e. Sooratul-Faatihah)[1] and Sooratun-Naas will find therein that which satisfies and suffices in terms of clarity of proof and brightness of evidence for this categorization. Rather, it is the greatest of confirmed *Sharee'ah* realities in the Book and the *Sunnah*.

[1]: From the proofs for *Tawheedur-Ruboobiyyah* is the statement of Allaah (سبحانه وتعالى),

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾

"The praise is for Allaah, Lord of the worlds."
[Sooratul-Faatihah 1:2]

And He said,

﴿ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ۝٥٤ ﴾

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[1] Refer to *Madaarijus-Saalikeen* (1/24) of Ibnul-Qayyim and what occurs after his statement, "Chapter: Concerning the comprehensiveness of this *soorah* with regards to the three categories of *Tawheed*."

"Unquestionably, His is the creation and the command; blessed is Allaah, Lord of the worlds." [Sooratul-A'raaf 7:54]

And Allaah (سبحانه وتعالى) said,

﴿ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ ﴾

"Say: Who is the Lord of the heavens and the earth? Say: Allaah." [Sooratur-Ra'd 13:16]

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾
سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ
ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا
تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا
يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾ ﴾

"Say: To whom belongs the earth and whoever is in it, if you should know? They will say: To Allaah. Say: Then will you not remember? Say: Who is Lord of the seven heavens and Lord of the Great Throne? They will say: To Allaah. Say: Then will you not fear Him. Say: In whose hand is the realm of all things – and He protects whilst none can protect against Him – if you should know?" [Sooratul-Mu'minoon 23:84-89]

And Allaah (سبحانه وتعالى) said,

﴿ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٦٤﴾﴾

"That is Allaah, your Lord; then blessed is Allaah, Lord of the worlds." [Soorah Ghaafir 40:64]

And Allaah (ﷻ) said,

﴿ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿٦٢﴾﴾

"Allaah is the Creator of all things, and He is, over all things, Disposer of affairs." [Sooratuz-Zumar 39:62]

And there are other *aayaat*.

[2]: And from the proofs of *Tawheedul-Uloohiyyah* is the statement of Allaah (ﷻ),

﴿ٱلْحَمْدُ لِلَّهِ﴾

"The praise is for Allaah." [Sooratul-Faatihah 1:2]

This is because the meaning of Allaah is *al-Ma'looh* (the one who is deified), *al-Ma'bood* (the one who is worshipped). And He said,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾

"It is You alone that we worship and it is You alone that we ask for help." [Sooratul-Faatihah 1:5]

And He said,

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ
لَعَلَّكُمۡ تَتَّقُونَ ٢١﴾

"O mankind! Worship your Lord, who created you and those before you, that you may become righteous." [Sooratul-Baqarah 2:21]

And He said,

﴿فَٱعۡبُدِ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ٢ أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ
وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوۡلِيَآءَ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ
إِلَى ٱللَّهِ زُلۡفَىٰٓ﴾

"So worship Allaah, being sincere to Him in Religion. Unquestionably, for Allaah is the pure Religion. And those who take protectors besides Him say: We only worship them so that they may bring us nearer to Allaah in position." [Sooratuz-Zumar 39:2-3]

And He said,

﴿قُلِ ٱللَّهَ أَعۡبُدُ مُخۡلِصٗا لَّهُۥ دِينِي ١٤ فَٱعۡبُدُواْ مَا شِئۡتُم مِّن دُونِهِۦۗ﴾

"Say: Allaah alone do I worship, sincere to Him in my Religion. So worship what you will besides Him." [Sooratuz-Zumar 39:14-15]

And He said,

﴿ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟
ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾ ﴾

"And they were not commanded, except to worship Allaah, being sincere to Him in Religion, inclining to truth, and to establish Prayer and pay the zakaat. And that is the correct Religion." [Sooratul-Bayyinah 98:5]

And there are other proofs.

[3]: And from the proofs for *Tawheedul-Asmaa' was-Sifaat* is the statement of Allaah (تعالى),

﴿ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَـٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ ﴾

"The Most Merciful, the Bestower of Mercy. Master of the Day of Recompense." [Sooratul-Faatihah 1:3-4]

And Allaah (تعالى) said,

﴿ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَـٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ
ٱلْحُسْنَىٰ ۚ ﴾

"Say: Call upon Allaah, or call upon the Most Merciful. Whichever name you call with, to Him belong the best Names." [Sooratul-Israa' 17:110]

And He said,

﴿ هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا ﴾

"Do you know of any similarity to Him?" [Soorah Maryam 19:65]

And He said,

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰ ﴾

"Allaah, there is no deity besides Him. To Him belong the best Names." [Soorah Taa Haa 20:8]

And He said,

﴿ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴾

"There is nothing like unto Him, and He is the All-Hearing, the All-Seeing." [Sooratush-Shooraa 42:11]

And there is the end of Sooratul-Hashr and other than that from the *aayaat*.

الباب الخامس

Comprehensive *Aayaat* Containing The Three Categories of *Tawheed*

So from the *aayaat* that have combined the three categories of *Tawheed* is the statement of Allaah (ﷻ) in Soorah Maryam,

﴿ رَّبُّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَـٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾ ﴾

> **"Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?"** [Soorah Maryam 19:65]

The Shaykh, al-'Allaamah 'Abdur-Rahmaan as-Sa'dee (d.1376H) - رحمه الله - said in elucidating upon the indication of this *aayah* towards that, "It (i.e. the *aayah*) comprises tremendous foundations. It comprises *Tawheedur-Ruboobiyyah*, and indicates that He (ﷻ) is the Lord, the Creator, the Sustainer and the Manager of everything. It comprises the *Tawheed* of *al-Uloohiyyah* and *al-'Ibaadah*[1] and it indicates that He (ﷻ) is the Deity, the *Ma'bood* (one who is worshipped). And it indicates that His Lordship

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[1] Shaykhul-Islaam Ibn Taymiyyah (d.728H) - رحمه الله - said, "Worship (*al-'Ibaadah*) is a comprehensive term covering everything that Allaah loves and is pleased with – whether saying, or actions, outward and inward." Refer to *Majmoo'ul-Fataawaa* (10/149) of Ibn Taymiyyah.

Imaam al-Qurtubee (d.671H) - رحمه الله - said, "The root of *'ibaadah* is humility and submissiveness. The various duties that have been prescribed upon the people are called *'ibaadaat* (acts of worship), since what is required is that these acts of worship must be done with humility and submissiveness to Allaah (ا)." Refer to *al-Jaami' li-Ahkaamil-Qur'aan* (1/225), and (17/56) of al-Qurtubee.

(*ruboobiyyah*) obligates His worship and His *Tawheed*. Due to this, the letter *faa'* occurs in His statement, "**So worship Him.**" The letter *faa'* indicates the reason. That is: So since He is the Lord of everything, then He must be the true *Ma'bood* (one who is worshipped), so worship Him. And from it is patient forbearance in His (ﷻ) worship. It is to struggle against the soul, to train it and to carry it upon the worship of Allaah (ﷻ). So entering into this are the highest types of patience. It is patience upon the obligations and the supererogatory acts of worship and patience upon the unlawful acts and the detested affairs. Rather, patience upon calamities enters into that. So patience upon that and refraining from bitterness and being pleased with Allaah concerning that is from the greatest acts of worship. This enters into His statement, "**And have patience for His worship.**" And it comprises that Allaah (ﷻ) has perfect Names and Attributes, magnificent descriptions and sublime power. And there is no one who is similar, or comparable, or equal to Him in that. Rather, He is to be singled out in absolute perfection from all angles and interpretations."[1]

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[1] Refer to *al-Muwaahibur-Rabbaaniyyah minal-Aayaatil-Qur'aaniyyah* (p. 44-45) of 'Abdur-Rahmaan as-Sa'dee.

الباب السادس

All of the *Qur'aan* Affirms This *Tawheed*

So after mentioning that every group calls its falsehood *Tawheed*, Ibnul-Qayyim (d.751H) - ﷺ - said whilst explainging that that the *Qur'aan* proves the types of *Tawheed*,

"As for the *Tawheed* which the Messengers called to and which was revealed in the Books, then it is of two types: *Tawheed* in knowledge and affirmation (*al-ma'rifah wal-ithbaat*) and *Tawheed* in actions and intentions (*at-talab wal-qasd*).

The First Type: So the first thing is the affirmation of the reality of the essence of Allaah the Exalted and His Attributes and His Actions and His Names, and what He spoke in His Books, and what He spoke to whomever He wished from amongst His servants. It is also the affirmation of the comprehensiveness of His Predestination (*qadaa'*) and His Pre-Decree (*qadar*) and His Wisdom (*hikmah*). Indeed the *Qur'aan* has clarified this in an open declaration as is found in the beginning of Sooratul-Hadeed, and Soorah Taa Haa; and towards the end of al-Hashr and in the beginning of as-Sajdah, and in the beginning of Aali-'Imraan and in all of Sooratul-Ikhlaas, and in other than them.

The Second Type: The second type is what is demonstrated in Sooratul-Kaafiroon and in the statement of Allaah the Exalted,

﴿ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾ ﴾

> **"Say: O People of the Book! Come to a word between us and you that we will not worship anyone besides Allaah and we will not associate anything with Him and we will not take each other as lords besides Allaah. So if they turn away, say: Bear witness that we are Muslims."** [Soorah Aali-'Imraan 3:64]

This can also be seen at the beginning of Soorah Tanzeelul-Kitaab and at its end. It is also contained in the beginning, middle and end of Sooratul-Mu'minoon. It is also at the beginning of Sooratul-A'raaf and at its end; and in most of Sooratul-An'aam and in the great majority of the *Soorahs* (chapters) of the *Qur'aan*. Rather, it is in every *soorah* of the *Qur'aan*. So it demonstrates the two types of *Tawheed*, testifies to it and calls to it.

So verily the *Qur'aan* consists of either information (*akhbaar*) about Allaah and His Names and His Attributes and His Actions and His Statements - so it is the *Tawheed* of knowledge (*'ilm*) and information (*akhbaar*). Or the *Qur'aan* consists of calling the servants of Allaah to His Oneness and not associating partners with Him, and leaving off whatever is worshipped besides Him. So this is *Tawheed* of intentions (*iraadah*) and actions (*talab*). Or the *Qur'aan* consists of ordering and prohibiting and the obligation of obeying His commands and prohibitions. So these are the rights of *Tawheed* and its completion. Or the *Qur'aan* informs of the nobility of the people of *Tawheed* and what is done to them in the world and how they will be honoured due to it in the Hereafter, so it is the reward of *Tawheed*. Or the *Qur'aan* consists of information about the people of *Shirk* and what was by them in the world and what they shall receive of exemplary punishment and torment, so this is the recompense of those who leave from the rule of *Tawheed*. So all of the *Qur'aan* deals with *Tawheed*, its rights, its rewards and all of it deals with the affair of *Shirk*, its people and their recompense.

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ
يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾ ﴾

So, **"The praise is for Allaah,"** is *Tawheed*. **"Lord of the worlds,"** is *Tawheed*. **"The Most Merciful, the Bestower of Mercy,"** is *Tawheed*. **"Master of the Day of Recompense,"** is *Tawheed*. **"You alone do we worship,"** is *Tawheed*. **"And You alone do we ask for help,"** is *Tawheed*. **"Guide us to the Straight Path,"** is *Tawheed* that comprises asking for guidance to the path of the people of Paradise, those whom Allaah has bestowed His favour upon, **"not those upon whom is Your Anger, nor those who are misguided,"** those who departed from *Tawheed*."[1]

And ash-Shawkaanee (d.1250H) - رحمه الله - said in the introduction of his priceless book, *Irshaaduth-Thiqaat*, "And know that the quotation of the *aayaat* in the *Qur'aan* to affirm every intended meaning from amongst these intended meanings, and affirming that the *Sharee'ah* affirms them is not in need of someone reading the entire *Qur'aan*. Since, if he were to take a bound copy of the Noble *Qur'aan*, then he may stop at any place he wants and in any place he loves and in any place he desires, and he will find it loaded with *Tawheed* from its opening to its closing."[2]

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[1] Refer to *Madaarijus-Saalikeen* (3/449-450) of Ibnul-Qayyim.
[2] Refer to *Irshaaduth-Thiqaat ilaa Ittifaaqish-Sharaa'i' 'alat-Tawheed wal-Ma'aad wan-Nabuwwaat* (p. 4) of Muhammad Ibn 'Alee ash-Shawkaanee.

البَابُ السَّابِعُ

The Categorization of *Tawheed* is A *Sharee'ah* Reality That Becomes Known through Careful Study

Imaam Muhammad al-Ameen ash-Shanqeetee (d.1393H) - ﷺ - said, "Indeed, a careful study of the magnificent *Qur'aan* indicates that the *Tawheed* of Allaah is divided into three categories:

The First Category: The *Tawheed* of Allaah in His *Ruboobiyyah* (Lordship). The natural dispositions of the intelligent ones are inclined towards this category of *Tawheed.* Allaah (ﷻ) said,

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ ﴾

> **"And if you asked them who created them, they would surely say Allaah."** [Sooratuz-Zukhruf 43:87]

And He said,

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

> **"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter?**

They will say: Allaah. So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

And Fir'awn rejected this category of *Tawheed* in his statement,

﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾ ﴾

"Fir'awn said: And what is the Lord of the worlds?" [Sooratush-Shu'araa' 26:23]

So he feigned ignorance whilst being well-acquainted with the fact he himself was merely a servant who had been given authority. The proof for this is the statement of Allaah (ﷻ),

﴿ قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ ﴾

"He (Moosaa) said: You have already known that none has sent down these signs, except the Lord of the heavens and the earth as evidence." [Sooratul-Israa' 17:102]

And He said,

﴿ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ﴾

"And they rejected them, while their inner selves were convinced thereof, out of injustice and haughtiness." [Sooratun-Naml 27:14]

And this category of *Tawheed* does not benefit, except with sincerity in worship to Allaah, as Allaah (ﷻ) said,

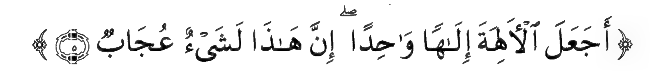
﴿ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ١٠٦ ﴾

"And most of them do not believe in Allaah, except whilst they associate others with Him." [Soorah Yoosuf 12:106]

And the *aayaat* that prove this are very many.

The Second Category: The *Tawheed* of Allaah (جلّ وعلا) in His worship. And the general rule concerning this category of *Tawheed* is the actualization of the meaning of, '*laa ilaaha illallaah*.' And it consists of negation (*nafee*) and affirmation (*ithbaat*). So the meaning of the negation (*nafee*) is to denounce all types of objects of worship besides Allaah, regardless of who they may be, in all types of worship, regardless of what it may be.

And the meaning of affirmation (*ithbaat*) is to single out Allaah (جلّ وعلا) alone with all types of worship in sincerity (*ikhlaas*), in the manner that He has legislated upon the tongues of His Messengers – may peace and salutations be upon them.[1] And many of the *aayaat* of the *Qur'aan* speak about this category of *Tawheed*. And it was concerning this that the battles between the Messengers and their nations took place.[2]



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[1] Shaykhul-Islaam Ibn Taymiyyah (d.728H) - رَحِمَهُ ٱللَّهُ - said, "Worship (*al-'Ibaadah*) is obedience to Allaah by following that which He ordered upon the tongues of His Messengers." Refer to *Majmoo'ul-Fataawaa* (10/149) of Ibn Taymiyyah.

[2] Imaam Ibn Abil-'Izz - رَحِمَهُ ٱللَّهُ - said in *Sharhul-'Aqeedatit-Taahawiyyah* (1/28-29), "The *Tawheed* to which the Messengers called and for which the Books were revealed is *Tawheedul-Ilaahiyyah*; that Allaah alone has the right to be worshipped, without ascribing any partner to Him in this; and this encompasses *Tawheedur-Ruboobiyyah*. Indeed, the Arab polytheists (*mushrikeen*) used to acknowledge *Tawheedur-Ruboobiyyah* and that the Creator of the heavens and the earth was One."

"Has he made the gods into one God? Indeed, this is a strange thing." [Soorah Saad 38:5]

And from the *aayaat* that prove this category of *Tawheed* is the statement of Allaah (ﷻ),

﴿ فَٱعْلَمْ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ ﴾

"So know that there is no deity besides Allaah and ask forgiveness for your sin." [Soorah Muhammad 47:19]

And He said,

﴿ وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّـٰغُوتَ ﴾

"And We certainly send to every nation a Messenger saying: Worship Allaah and avoid false deities." [Sooratun-Nahl 16:36]

And He said,

﴿ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ ﴾

"And We sent not before you any Messenger, except that We revealed to him that there is no deity except Me, so worship Me." [Sooratul-Anbiyaa' 21:25]

And He said,

﴿ وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَـٰنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾ ﴾

"And ask those We sent before you from our Messengers; have We made besides the Most Merciful deities to be worshipped?" [Sooratuz-Zukhruf 43:45]

And He said,

﴿ قُلْ إِنَّمَا يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَـٰهُكُمْ إِلَـٰهٌ وَٰحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾ ﴾

"Say: It is only revealed to me that your god is one God; so will you be Muslims?" [Sooratul-Anbiyaa' 21:108]

So he (ﷺ) was commanded in this noble *aayah* to say: That which has been revealed to me is limited to this category of *Tawheed*. This is due to the fact that the statement, *'laa ilaaha illallaah,'* includes everything that came in the Books. This is because it necessitates obedience to Allaah by worshipping Him alone. So that comprises all of the beliefs, commands and prohibitions and whatever comes as a result of that from reward and punishment. And the *aayaat* concerning this category of *Tawheed* are many.

The Third Category: The *Tawheed* of Allaah (جل جلاله) in His Names and Attributes. And this category of *Tawheed* is built upon two foundations:

Firstly: Freeing Allaah (جل جلاله) from any resemblance to the creation in their attributes, as Allaah (سبحانه وتعالى) said,

﴿ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴾

"There is nothing like unto Him." [Sooratush-Shooraa 42:11]

Secondly: Belief in whatever Allaah described Himself with, or His Messenger (ﷺ) described Him with in a manner that befits His perfection and majesty, as Allaah said after His statement, **"There is nothing like unto Him,"**

﴿ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴾

"And He is the All-Hearing, the All-Seeing." [Sooratush-Shooraa 42:11]

So this cuts off all hopes and aspirations of every knowing the *kayfiyyah* (modality) of His description. Allaah (ﷻ) said,

﴿ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يُحِيطُونَ بِهِۦ عِلۡمٗا ﴾

"He (Allaah) **knows what is presently before them and what will be after them, but they do not encompass it in knowledge."** [Soorah Taa Haa 20:110]

And we have already mentioned this study completely in clarifying the *aayaat* of the *Qur'aan* found in Sooratul-A'raaf.

So the magnificent *Qur'aan* contains many proofs that the disbelievers were familiar with His (ﷻ) *Ruboobiyyah*, which obligates His oneness of worship. Due to that, Allaah addresses them concerning *Tawheedur-Ruboobiyyah* with an inquisitive affirmation. So since they affirmed His *Ruboobiyyah*, it obligated upon them that He is the One who deserves to be worshipped alone. And the *Qur'aan* censures them opposing their

association of other than Him along with Him, as He alone is the Lord. This is because whosoever recognizes that Allaah alone is the Lord, he is therefore obligated to recognize that He is the One who deserves to be worshipped alone.

And from the examples of that is the statement of Allaah (سُبْحَانَهُ وَتَعَالَى),

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ ﴾

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight..." [Soorah Yoonus 10:31]

Up until He said,

﴿ فَسَيَقُولُونَ ٱللَّهُ ﴾

"So they will say: Allaah." [Soorah Yoonus 10:31]

So when they affirmed His *Ruboobiyyah*, He censured them by objecting to their association of other than Him along with Him, with His statement,

﴿ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

"So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

And from that is the statement of Allaah (سُبْحَانَهُ وَتَعَالَى),

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ﴾

"Say: To whom belongs the earth and whoever is in it, if you should know? They will say: To Allaah." [Sooratul-Mu'minoon 23:84-85]

So when they affirmed this, Allaah censured them by objecting to their *Shirk* with His statement,

﴿ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ ﴾

"Say: Then will you not remember?" [Sooratul-Mu'minoon 23:85]

Then He said,

﴿ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ﴾

"Say: Who is Lord of the seven heavens and Lord of the Great Throne? They will say: To Allaah." [Sooratul-Mu'minoon 23:86-87]

So when they affirmed this, Allaah censured them by objecting to their *Shirk* with His statement,

﴿ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ ﴾

"Say: Then will you not fear Him." [Sooratul-Mu'minoon 23:87]

Then He said,

﴿ قُلۡ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيۡءٖ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيۡهِ إِن كُنتُمۡ تَعۡلَمُونَ ۝٨٨ سَيَقُولُونَ لِلَّهِۚ ﴾

"Say: In whose hand is the realm of all things – and He protects whilst none can protect against Him – if you should know? They will say: To Allaah." [Sooratul-Mu'minoon 23:88]

So when they affirm that, Allaah censures them by objecting to their *Shirk* with His statement,

﴿ قُلۡ فَأَنَّىٰ تُسۡحَرُونَ ۝٨٩ ﴾

"Say: Then how are you deluded?" [Sooratul-Mu'minoon 23:89]

And from that is His (ﷻ) statement,

﴿ قُلۡ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ قُلِ ٱللَّهُۚ ﴾

"Say: Who is the Lord of the heavens and the earth? Say: Allaah." [Sooratur-Ra'd 13:16]

So when the recognition was confirmed, Allaah censured them by objecting to their *Shirk* with His statement,

﴿ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ ﴾

"Say: Have you then taken besides Him allies not possessing even for themselves any benefit or any harm?" [Sooratur-Ra'd 13:16]

And from that is His (ﷻ) statement,

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ ﴾

"And if you asked them who created the heavens and the earth and subjected the sun and the moon, they would surely say: Allaah." [Sooratul-'Ankaboot 29:61]

So when the recognition was confirmed, Allaah censured them by objecting to their *Shirk* with His statement,

﴿ فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ ﴾

"Then how are they deluded?" [Sooratul-'Ankaboot 29:61]

And Allaah (ﷻ) said,

﴿ وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِنۢ بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ ﴾

> **"And if you asked them who sends down the rain from the sky and gives life thereby to the earth after its lifelessness? They would surely say: Allaah!"** [Sooratul-'Ankaboot 29:63]

So when their affirmation of this had been confirmed, Allaah censured them by objecting to their *Shirk* with His statement,

﴿ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ ﴾

> **"Say: The praise is for Allaah; but most of them do not reason."** [Sooratul-'Ankaboot 29:63]

And Allaah said,

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ ﴾

> **"And if you asked them who created the heavens and earth, they would surely say: Allaah."** [Soorah Luqmaan 31:25]

So when their affirmation of this had been confirmed, Allaah censured them by objecting to them with His statement,

﴿ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ ﴾

> **"Say: The praise is for Allaah; but most of them do not know."** [Soorah Luqmaan 31:25]

And Allaah (سبحانه وتعالى) said,

﴿ ءَآللَّهُ خَيۡرٌ أَمَّا يُشۡرِكُونَ ۝٥٩ أَمَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءٗ فَأَنۢبَتۡنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهۡجَةٖ مَّا كَانَ لَكُمۡ أَن تُنۢبِتُواْ شَجَرَهَآۗ ﴾

"Is Allaah better or what they associate with Him? Is it not He who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not otherwise have grown the trees thereof?" [Sooratun-Naml 27:59-60]

And there is no doubt that the answer, besides which they have no other answer whatsoever is: The one who is able to create the heavens and the earth and whatever He mentioned along with them is better than the inanimate objects, which are not able to do anything. So when their recognition of that had been determined, Allaah censured them by objecting to them with His statement,

﴿ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ هُمۡ قَوۡمٞ يَعۡدِلُونَ ۝٦٠ ﴾

"Is there a deity with Allaah? Rather, they are a people who ascribe equals." [Sooratun-Naml 27:60]

Then Allaah (ﷻ) said,

﴿ أَمَّن جَعَلَ ٱلۡأَرۡضَ قَرَارٗا وَجَعَلَ خِلَٰلَهَآ أَنۡهَٰرٗا وَجَعَلَ لَهَا رَوَٰسِيَ وَجَعَلَ بَيۡنَ ٱلۡبَحۡرَيۡنِ حَاجِزًاۗ ﴾

"Is it not He who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier?" [Sooratun-Naml 27:61]

And there is no doubt that the answer, besides which there is no other answer, is similar to the one that came before it. So when their recognition of that had been determined, Allaah censured them by objecting to them with His statement,

﴿ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٦١ ﴾

"Is there a deity with Allaah? Rather, most of them do not know." [Sooratun-Naml 27:61]

Then Allaah (ﷻ) said,

﴿ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ ﴾

"Is it not He who responds to the desparate one when he calls upon Him and removes evil and makes you inheritors of the earth?" [Sooratun-Naml 27:62]

And there is no doubt that the answer is similar to the one that came before it. So when their affirmation of that is confirmed, Allaah censured them by objecting to them with His statement,

﴿ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢ ﴾

"Is there a deity with Allaah? Little do you remember." [Sooratun-Naml 27:62]

Then Allaah (سُبْحَانَهُ وَتَعَالَىٰ) said,

﴿أَمَّن يَهْدِيكُمْ فِي ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا
بَيْنَ يَدَيْ رَحْمَتِهِۦٓ ۗ﴾

"Is it not He who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy?" [Sooratun-Naml 27:63]

And there is no doubt that the answer is similar to the one that came before it. So when their affirmation of that had been confirmed, Allaah censured them by objecting to them with His statement,

﴿أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾﴾

"Is there a deity with Allaah? High is Allaah above whatever they associate with Him." [Sooratun-Naml 27:63]

Then He (جَلَّ جَلَالُهُ) said,

﴿أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ﴾

"Is it not He who begins creation and then repeats it and who provides for you from the heaven and the earth?" [Sooratun-Naml 27:64]

And there is no doubt that the answer is similar to the one that came before it. So when their affirmation of that had been confirmed, Allaah censured them by objecting to them with His statement,

﴿ أَءِلَٰهٌ مَّعَ ٱللَّهِۚ قُلْ هَاتُواْ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾ ﴾

"Is there a deity with Allaah? Say: Produce your proof, if you are truthful." [Sooratun-Naml 27:64]

And Allaah said,

﴿ ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍۚ ﴾

"Allaah is the One who created you, then provided for you, then will cause you to die, and then will give you life. Are their any of your associates who do anything from that?" [Sooratur-Room 30:40]

And there is no doubt that the answer, besides which there is no other answer whatsoever, is no. That is, there is no one from amongst our associates who is capable of doing anything from that which has been mentioned, such as creating, sustaining, granting life and granting death. So when their recognition of that has been determined, then Allaah censured them by objecting to them with His statement,

﴿ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٤٠﴾ ﴾

"Exalted is He and high above what they associate with Him." [Sooratur-Room 30:40]

And the *aayaat* like this are very many. So due to that, we have mentioned in other than this place that all the questions connected to *Tawheedur-Ruboobiyyah* are inquiries of affirmation. What is intended by them is that when they affirm that, it results in them being censured and opposed due to that affirmation. This is because the one who affirms

Ruboobiyyah is thereby obligated to affirm *al-Uloohiyyah* (oneness of worship) by necessity. The likes of this is found in the statement of Allaah (ﷻ),

﴿ أَفِي ٱللَّهِ شَكٌّ ﴾

> **"Can there be any doubt about Allaah?"** [Soorah Ibraaheem 14:10]

And His statement,

﴿ قُلْ أَغَيْرَ ٱللَّهِ أَبْغِي رَبًّا ﴾

> **"Say: Is it other than Allaah I should desire as a lord?"** [Sooratul-An'aam 6:164]

So even though some of the Scholars have claimed that this inquiry is an inquiry of objection, that is because careful study of the *Qur'aan* indicates that the inquiry connected to *Ruboobiyyah* is an inquiry of affirmation and not an inquiry of objection. This is because they do not deny the *Ruboobiyyah*, as you have seen in many *aayaat*, which prove that.

So you will find, if Allaah so wills, speech concerning the categories of *Tawheed* in many places within this blessed book in accordance to their appropriateness in the *aayaat*, which we will be speaking about to explain with other *aayaat*."[1] End of ash-Shanqeetee's - رحمه الله - words.

Indeed, I have quoted his speech at length due to its importance. Indeed, he - رحمه الله - has notified therein about the three categories of *Tawheed*, which are taken from careful studies of the texts of the noble *Qur'aan*. So with this, it becomes known that this categorization is from the *Sharee'ah* realities that are derived from the Book of Allaah (ﷻ).

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[1] Refer to *Adwaa'ul-Bayaan* (3/410-414) of ash-Shanqeetee.

And they are not an affair of technical terminology that was produced by some of the Scholars.

The Shaykh, al-'Allaamah Bakr Aboo Zayd – may Allaah preserve him – said, "This categorization through careful study was found amongst the early Scholars of the *Salaf*. It was pointed out by Ibn Mandah (d.395H), Ibn Jareer at-Tabaree (d.310H) and other than the two of them. It was affirmed by Shaykhul-Islaam Ibn Taymiyyah (d.728H) and Ibnul-Qayyim (d.751H). And it was affirmed by az-Zubaydee in *Taajul-'Uroos* and by our Shaykh, ash-Shanqeetee (d.1393H) in *Adwaa'ul-Bayaan*, just as it was affirmed by others (رحمهم الله). So it is a complete study of the *Sharee'ah* texts, and it has been been in continuous usage amongst the people of every science, just as careful study of the Arabic language finds that it has been divided into nouns, verbs and letters. And the Arabs did not consider this insignificant, and they did not find fault with the one who coined this terminology. And the affair is likewise with all of the types of careful study."[1]

So the one who has not believed in these three categories of *Tawheed*, which are derived from the texts of the *Sharee'ah* has not believed in *Tawheed* itself. Since, the *Tawheed* that is sought by the *Sharee'ah* is *eemaan* (belief) in the *wahdaaniyyah* (oneness) of Allaah in His *Ruboobiyyah* (lordship), His *Uloohiyyah* (oneness of worship) and His Names and His Attributes. So whoever does not come with all of this, then he is not a *muwahhid* (one who believes in *Tawheed*).

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[1] Refer to *at-Tahdheer min Mukhtasaraatis-Saaboonee fit-Tafseer* (p. 30) of Bakr Aboo Zayd.

الباب الثامن

The Statement of *Tawheed* Indicates This Categorization

Rather, the word of *Tawheed*, *laa ilaaha illallaah*, which is the basis and foundation of the Religion proves the three categories of *Tawheed*, as Shaykhul-Islaam Ibn Taymiyyah (d.728H) - رحمه الله - said, "And the testimony that there is no deity worthy of worship besides Allaah (*laa ilaaha illallaah*) contains spiritual concerns. And they are the three fundamental principles: *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*. And the Religions of the Messengers and whatever was revealed to them revolve around these three fundamental principles. So these great principles are indicated and testified to by the intellects and natural inclinations."[1]

As for the aspect of this tremendous word indicating the three categories of *Tawheed*, then that is fully apparent to whoever contemplates upon it. Indeed, it indicates the affirmation of worship for Allaah and the negation of worship from anyone else besides Him. Likewise, it also indicates the *Tawheed* of *ar-Ruboobiyyah* (Lordship), since it is no appropriate for the powerless to be an *ilaah* (deity). And it indicates the *Tawheed* of the Names and Attributes, since the one who is devoid of names and attributes is nothing. Rather, he is purely non-existent, as some of the Scholars used to say, 'The one who commits *tashbeeh* (resemblance) worships an idol and the one who commits *ta'teel* (denial) worships nothing. And the *muwahhid* (adherent to *Tawheed*) worships the Deity of the earth and the heavens.'[2]

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[1] Refer to *at-Tanbeehaatus-Sunniyyah 'alal-'Aqeedatil-Waasitiyyah* (p. 9) of Shaykh 'Abdul-'Azeez Ibn Naasir ar-Rasheed.

[2] This section was taken from *at-Tanbeehaatus-Sunniyyah 'alal-'Aqeedatil-Waasitiyyah* (p. 9) of Shaykh 'Abdul-'Azeez Ibn Naasir ar-Rasheed. Indeed, I have quoted the statement of Shaykhul-Islaam Ibn Taymiyyah from there as well.

البَابُ التَّاسِعُ

Mentioning Some of the Statements of the *Salaf* in Affirmation of These Categories

The books of the *Salafus-Saalih* are filled with clear statements at times and allusions at other times to these categories. And if I were to attempt to quote all of what I know from their statements concerning that, then the topic would become prolonged. However, it is enough for me to mention here some of the quotes from the *Salaf* of this *Ummah*,[1] and a small portion of the texts that comprise a mentioning of the three categories of *Tawheed*.

[1]: Imaam Aboo Haneefah an-Nu'maan Ibn Thaabit (d.150H) - ﷺ - said in his book, *al-Fiqhul-Absat*, "And Allaah is to be called upon upwards, not downwards, because lowness is not from the description of ar-*Ruboobiyyah* and *al-Uloohiyyah* at all."[2]

So his statement, "...is to be called upon upwards, not downwards..." contains affirmation of the highness (*'uluww*) for Allaah. And that is from *Tawheedul-Asmaa' was-Sifaat*. And therein lies a refutation of the *Jahmiyyah*, the *Mu'atazilah*, the *Ashaa'irah*, the *Maatureediyyah* and other than them from the deniers of *al-'uluww* (highness of Allaah).

And his statement, "...from the description of *ar-Ruboobiyyah*..." contains an affirmation of *Tawheedur-Ruboobiyyah*.

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[1] I have sufficed here with those who came before Shaykhul-Islaam Ibn Taymiyyah (d.728H) - ﷺ - in rejection of the claims of those who allege that this categorization was not known, except in his - ﷺ - time. **Translator's Note:** The reason why the author has chosen to quote only from the Imaams who came before Ibn Taymiyyah is based upon the statement of Hasan 'Alee Saqqaaf in his book, *at-Tandeed bi man 'Addadat-Tawheed* (p. 10), "Ibn Taymiyyah was the one who invented the categorization of *Tawheed* into *Uloohiyyah* and *Ruboobiyyah*..."
[2] Refer to *al-Fiqhul-Absat* (p. 51).

And his statement, "...and *al-Uloohiyyah*..." contains an affirmation of *Tawheedul-Uloohiyyah*.

[2]: Ibn Mandah (d.395H) - ﷺ - said in his book, *at-Tawheed*: Muhammad Ibn Abee Ja'far as-Sarkhasee informed us, Muhammad Ibn Salamah al-Balkhee informed us, Bishr Ibnul-Waleed al-Qaadee informed us from the companion of Abee Haneefah (d.150H): Abee Yoosuf al-Qaadee Ya'qoob Ibn Ibraaheem Ibn Habeeb al-Koofee, (d.182H) who said, "*Tawheed* is not with *qiyaas* (analogy). Have you not heard the statement of Allaah (ﷻ) in the *aayaat* with which He describes Himself, that He is All-Knowing, All-Capable, the Powerful Master. And He did not say, 'I am All-Knowing, All-Capable, I became All-Capable due to such and such a cause, and I became All-Knowing due to such and such a reason and I gained mastery due to this meaning.' So due to that, it is not permissible to employ *qiyaas* (analogy) in *Tawheed*. And Allaah is not known, except through His Names, and He is not described, except with His Attributes. Indeed, Allaah (ﷻ) said in His Book,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ٢١ ﴾

"O mankind! Worship your Lord who created you and those who came before you, that you may become righteous." [Sooratul-Baqarah 2:21]

And He said,

﴿ أَوَلَمۡ يَنظُرُواْ فِي مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا خَلَقَ ٱللَّهُ مِن شَيۡءٖ ﴾

"Do they not look into the realm of the heavens and the earth and everything that Allaah has created?" [Sooratul-A'raaf 7:185]

And He said,

﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ﴾

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships which sail through the sea." [Sooratul-Baqarah 2:164]."

Aboo Yoosuf said, "Allaah did not say, 'Look how I am the All-Knowing and how I am the All-Capable and how I am the Creator.' However, He said, 'Look how I have created.' Then He said,

﴿وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ﴾

"And Allaah created you; then He will take you in death." [Sooratun-Nahl 16:70]

And He said,

﴿وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾﴾

"And in yourselves. Then will you not see?" [Sooratudh-Dhaariyaat 51:21]

That is: You must know that these things have a Lord who changes them, brings them out and returns them. And you must know that you

were created and that you have someone who has created you. Allaah (عَزَّ وَجَلَّ) has only indicated His creation of the creatures so that they may come to know that they have a Lord that they must worship, obey and single out with *Tawheed*. He has indicated this so that they may know that they were created, they were not always in existence. Then He named Himself, so He said, 'I am the Most Merciful, and I am the Bestower of Mercy, and I am the Creator, and I am the All-Capable and I am the Master.' That is, this One who has created you is named by being described as the Master, the All-Capable, Allaah, the Most Merciful, the Bestower of Mercy."

Then Aboo Yoosuf said, "Allaah is known by His signs and His creation, and He is described with His Attributes and Named with His Names, as He has described in His Book and with whatever His Messenger (ﷺ) conveyed to the creation."

Then Aboo Yoosuf said, "Indeed, Allaah (عَزَّ وَجَلَّ) created you and made within you sensory organs and limbs, which cannot operate without some other limbs. And He took you from one condition into another so that you would come to know that you have a Lord. And He made within you a soul as evidence that you have knowledge of Him, you come to know of Him through His creation. Then, He described Himself, so He said, 'I am the Lord and I am the Most Merciful and I am Allaah and I am the All-Capable and I am the Master.' So He is to be described with His Attributes and He is to be named with His Names. Allaah (سُبْحَانَهُ وَتَعَالَىٰ) said,

﴿ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَـٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ ﴾

"Say: Call upon Allaah or call upon the Most Merciful. Whichever Name you call – to Him belong the best Names." [Sooratul-Israa' 17:110]

And He said,

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ
أَسْمَـٰٓئِهِۦ ۚ ﴾

"And to Allaah belong the best Names, so supplicate to Him with them. And leave the company of those who practice deviation concerning His Names." [Sooratul-A'raaf 7:180]

And He said,

﴿ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾ ﴾

"To Him belong the best Names. Whatever is in the heavens and the earth is glorifying Him. And He is the Exalted, the All-Mighty, the All-Wise." [Sooratul-Hashr 59:24]

Indeed, Allaah has commanded us to single Him out with *Tawheed*. And *Tawheed* is not by analogy (*qiyaas*), because an analogy can only be made for something that has a similitude and an example. So Allaah (سبحانه وتعالى) is sanctified far above any similitude or any resemblance to Him. Blessed is Allaah, the best of creators."

Then he said, "And how can *Tawheed* be known through analogy whilst He (Allaah) is the Creator of the creation, contrary to the creation itself. There is nothing like Him (سبحانه وتعالى). Indeed, Allaah (عز وجل) commanded you to believe in everything that His Prophet (ﷺ) came with. So He said,

﴿ قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾ ﴾

"Say, "O mankind! Indeed, I am the Messenger of Allaah to you all, from Him to whom belongs the dominion of the heavens and the earth. There is no deity besides Him; He gives life and causes death." So believe in Allaah and His Messenger, the unlettered Prophet, who believes in Allaah and His words, and follow him so that perhaps you may be guided." [Sooratul-A'raaf 7:158]

Indeed, Allaah (ﷻ) commanded you to follow, listen and obey. And if the *Ummah* had been given the choice to appeal for *Tawheed* and to seek out *eemaan* with its opinion, analogy and desire, then they would surely have become misguided. Have you not listened to the statement of Allaah (ﷻ),

﴿ وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ ﴾

"And if the Truth (Allaah) **had followed their desires, the heavens and the earth and whosoever is within them would have been ruined."** [Sooratul-Mu'minoon 23:71]

So understand what is explained by that."[1]

And this has also been related by the Imaam, the Haafidh, the vanguard of the *Sunnah*, Abul-Qaasim Ismaa'eel at-Taymee al-Asbahaanee (d.535H) in his book, *al-Hujjah fee Bayaanil-Mahajjah wa Sharhut-Tawheed wa Madhhab Ahlus-Sunnah*. And due to its importance according to him, he has specified a separate chapter for it, so he said, "Chapter: Concerning the prohibition of seeking how (*kayfiyyah*) the Attributes of Allaah (ﷻ) are." And he mentions it with his *isnaad* by way of as-Sarkhasee.[2]

And this narration of Aboo Yoosuf, which has been related by these two Imaams of superior status comprises the three categories of *Tawheed*: *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*.

Our Shaykh, Dr. 'Alee Naasir al-Faqeehee stated whilst commenting upon this narration, "Indeed, Aboo Yoosuf has mentioned valuable speech concerning the topic of *Tawheed*. It openly manifests *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*. So he mentioned that *Tawheed* does not occur through analogy (*qiyaas*). This is built upon the fact that analogy cannot occur, except if a cause is found, where he says, 'Have you not heard the statement of Allaah (ﷻ) in the *aayaat* with which He describes Himself, that He is All-Knowing, All-Capable, the Powerful Master. And He did not say, 'I am All-Knowing, All-Capable, I became All-Capable due to such and such a cause, and I became All-Knowing due to such and such a reason…' He said, 'So due to that, it is not permissible to employ *qiyaas* (analogy) in *Tawheed*. And Allaah is not known, except through His Names, and He is not described, except with His Attributes.' Then he mentioned proofs for that. Then he said, 'Allaah did not say, 'Look how I am the All-Knowing and how I am the All-Capable and how I am the Creator.'

[1] These statements of Aboo Yoosuf al-Qaadee (d.182H) - رحمه الله - were taken from *at-Tawheed* (3/304-306) of Ibn Mandah.
[2] Refer to *al-Hujjah* (1/111-113) of at-Taymee.

However, He said, 'Look how I have created." Indeed, that which he - رحمه الله - has mentioned is not in need of an explanation. So the one who refers back to it will find within it a refutation upon those who disbelieve in *ar-Ruboobiyyah* and *al-Asmaa' was-Sifaat*, using as proof for that the *Tawheed* of worship and obedience to Allaah alone."[1]

[2]: Ibn Jareer at-Tabaree (d.310H) - رحمه الله - said in his explanation of the statement of Allaah (تعالى),

﴿ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ ﴾

> **"So know that there is no deity worthy of worship besides Allaah and seek repentance for your sin."**
> [Soorah Muhammad 47:19]

"So know – O Muhammad (ﷺ) – that there is none worthy of worship who is befitting and deserving of *al-Uloohiyyah* (divinity), and whom it is permissible for you and for the rest of the creation to worship, except for Allaah; the One who created the creation and who is the Master of everything. Everything besides Him must worship Him with *ar-Ruboobiyyah* (lordship)."[2]

[4]: The Imaam, Aboo Ja'far at-Tahaawee (d.321H) - رحمه الله - said in the introduction of his text concerning *'aqeedah* (belief), commonly-known as, *at-Tahaawiyyah*, "We say concerning the *Tawheed* of Allaah, whilst believing in the guidance of Allaah: that Allaah is One without any associate, and there is nothing similar to Him, and nothing can render Him incapable and there is no deity besides Him..."[3]

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[1] Refer to Shaykh 'Alee Naasir al-Faqeehee's commentary upon *Kitaabut-Tawheed* (3/310) of Imaam Ibn Mandah.
[2] Refer to *Jaami'ul-Bayaan* (11/317-318) of Ibn Jareer at-Tabaree.
[3] Refer to *al-'Aqeedatut-Tahaawiyyah* (p. 5), with the notes of 'Abdul-'Azeez Ibn Baaz.

So his statement, 'Allaah is One without any associate,' comprises the three categories of *Tawheed*. So He (ﷻ) is One without any associate in His *Ruboobiyyah*, One without any associate in His *Uloohiyyah* and One without any associate in His Names and Attributes.

And his statement, 'and there is nothing similar to Him,' is from *Tawheedul-Asmaa' was-Sifaat*.

And his statement, 'and nothing can render Him incapable,' is from *Tawheedur-Ruboobiyyah*.

And His statement, 'and there is no deity besides Him,' is from *Tawheedul-Uloohiyyah*.

So these three categories of *Tawheed* are clear and elucidative in the text of this Imaam (رحمه الله). Indeed, he has mentioned in his aforementioned text that it encompasses, "an explanation of the *'aqeedah* of *Ahlus-Sunnah wal-Jamaa'ah* upon the *madhhab* of the *fuqahaa'* (jurists) of the Religion: Abee Haneefah an-Nu'maan Ibn Thaabit al-Koofee (d.150H), Abee Yoosuf Ya'qoob Ibn Ibraaheem al-Ansaaree (d.182H) and Abee 'Abdullaah Muhammad Ibnul-Hasan ash-Shaybaanee (d.189H) - رضي الله عنهم - and what they believed from the foundation of the Religion and what they worshipped the Lord of the worlds with."[1]

[5]: Aboo Haatim Muhammad Ibn Hibbaan al-Basatee (d.354H) said in the introduction of his book, *Rawdatul-'Uqalaa' wa Nuzhatul-Fudalaa'*, "The praise is for Allaah who is singled out with the oneness of *al-Uloohiyyah*, exalted in might with the majesty of *ar-Ruboobiyyah*, the One in charge of the existence of the souls in the world, including their appointed times of death, and All-Knowing with regards to their variations and conditions, the One who bestows upon them His various blessings, the One who bestows upon them His ample blessings, the One who raises the creation whenever He wants, without any helper or

[1] Refer to *al-'Aqeedatut-Tahaawiyyah* (p. 3), with the notes of 'Abdul-'Azeez Ibn Baaz.

supporter and the One who created mankind however He wanted without any helper, nor any supporter. So He maintains them with His Capability and His Will. And He carries this out with His Might and His Will..."

[6]: Ibn Abee Zayd al-Qayrawaanee al-Maalikee (d.386H) - رحمه الله - said in the introduction to his work of *'aqeedah*, "From that is having *eemaan* with the heart and professing with the tongue that: Allaah is one *ilaah* (deity), there being no other *ilaah* besides Him. He has none that resembles Him. He has no equal, no son, no father, no female companion and no partner. There is no beginning to His *Awwaliyyah* (eternity) and there is no end to His eternity (*Aakhiriyyah*). The true nature of His Attribute cannot be reached by those who describe and nor can His affair be comprehended by the thinkers..." up until he said, "Exalted is He from that there should be in His dominion that which He does not desire, nor that anyone should be free of need from Him – the Creator of every single thing. Indeed, He is the Lord of all the servants, the Lord of their actions and the Determiner of their movements and their life-spans..."

[7]: Imaam Aboo 'Abdullaah 'Ubaydullaah Ibn Muhammad Ibn Battah al-'Ukbaree (d.287H) - رحمه الله - said in his book, *al-Ibaanah 'an Sharee'atil-Firqatin-Naajiyah wa Mujaanabatul-Firaqil-Madhmoomah*, "And that is because the foundation of eemaan in Allaah, which is obligatory upon the creation to believe in, is to affirm eemaan in Him with three things:

Firstly: That the servant believes in His divinity (*rabbaaniyyah*), so as to be absolved from the *madhhab* of the people of *ta'teel* (denial) who do not affirm a Creator.

Secondly: That he believes in His oneness (*wahdaaniyyah*), so as to be absolved from the *madhhab* of the people of *Shirk* who affirm a Creator, but they associate other than Him along with Him in worship.

Thirdly: That he believes that He is described with the Attributes that are not permitted, except that He be described with them, such as

knowledge, capability, wisdom and the rest of whatever He has described Himself with in His Book.

Therefore, it becomes known that many of those who affirm belief in Him and single Him out with an absolute statement commit heresy concerning His Attributes. So heresy concerning His Attributes is defamation of His *Tawheed*.

In addition, we find that Allaah (ﷻ) has already addressed His servants by calling upon them to believe in every one of these three things and to have *eemaan* in them.

So as for His invitation for them to affirm His divinity (*rabbaaniyyah*) and His oneness (*wahdaaniyyah*), then we have not mentioned it here due to the length and vastness of speech concerning it, and because the *Jahmee* claims for himself that he has affirmed these two, even though his denial of the Attributes has nullified his claims to these two aspects..."[1]

Then, he took to mentioning the falseness of the statement of the *Jahmiyyah*[2] in negating the Attributes.

And this text contains the utmost clarity with regards to mentioning the three categories of *Tawheed*.

And reflect - may Allaah protect you - upon the statement of Ibn Battah, "In addition, we find that Allaah (ﷻ) has already addressed His servants by calling upon them to believe in every one of these three things and to

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[1] Refer to *al-Ibaanah* (no. 693-694) from the handwritten manuscript, and it occurs in its abridgement (*qaaf*/150).

[2] **Jahmiyyah:** The *Jahmiyyah* are the followers of Jahm Ibn Safwaan, who unleashed upon this *Ummah* the horrific innovation of *ta'teel* (denial of Allaah's Attributes) - either directly, or by twisting the meanings; such as twisting the meaning of the Hand of Allaah to mean: His Power and Generosity. They also deny that Allaah is above His creation, above His Throne, as well as holding the belief that Paradise and Hell-Fire are not ever-lasting. Refer to *ar-Radd 'alal-Jahmiyyah* by Imaam Ahmad and also ad-Daarimee and *al-Ibaanah* (p. 141) of Abul-Hasan al-Ash'aree.

have *eemaan* in them." So herein lies the most profound refutation upon those who allege that this categorization has not been mentioned in the Book of Allaah, nor in the *Sunnah* of His Messenger (ﷺ).

And reflect upon the statement found in the beginning of his speech, "And that is because the foundation of *eemaan* in Allaah, which is obligatory upon the creation to believe in, is to affirm *eemaan* in Him with three things..." Indeed, he - رحمه الله - has mentioned that the three categories of *Tawheed* are the foundation of *eemaan*, which is obligatory of the creation to believe in, involve affirmation of *eemaan* in Allaah. And the meaning of that is that there is no *eemaan* and no *Tawheed* for the one who does not come with these three affairs. Since, *eemaan* and *Tawheed* is to single out Allaah alone with these three affairs. So whoever does not come with *Tawheedur-Ruboobiyyah*, then he has denied the Creator and is a *mushrik* (adherent to *Shirk*) in the *Ruboobiyyah* of Allaah. And whoever does not come with *Tawheedul-Uloohiyyah*, then he is a *mushrik* in the *Uloohiyyah* and the worship of Allaah, like the *mushrikeen* (polytheists) who worship idols. And whoever does not come with *Tawheedul-Asmaa' was-Sifaat*, then he is a disbeliever who commits heresy concerning the Names and Attributes of Allaah.

[8]: The Imaam, the Haafidh, Aboo 'Abdullaah Muhammad Ibn 'Ishaaq Ibn Yahyaa Ibn Mandah (d.395H) - رحمه الله - mentioned the categories of *Tawheed* in his book, *Kitaabut-Tawheed wa Ma'rifah Asmaa'illaah 'Azza wa Jall wa Sifaatihi 'alal-Ittifaaq wat-Tafarrud*, and he presented many proofs from the Book and the *Sunnah* with an explanation and elucidation that requires no addition.

So from amongst the chapters that he documented, which are connected to *Tawheedur-Ruboobiyyah* is what follows:

[1]: A mentioning of whatever Allaah (ﷻ) described Himself with and which indicates His (ﷻ) *wahdaaniyyah* (oneness), and that He is the Eternal Refuge, He does not beget, nor is He begotten and He has no equal.

[2]: A mentioning of knowledge about the beginning of creation.

[3]: A mentioning of what indicates that the creation of the Throne preceded the creation of other things.

[4]: A mentioning of what indicates that Allaah pre-determined the life-spans of everything before creating the creation.

[5]: A mentioning of what the people of knowledge use as proofs from the clear *aayaat*, which Allaah (ﷻ) has made a proof for His servants from amongst the creation, in order to know Him and His oneness through the systematic arrangement of His creation and His amazing wisdom in creating the heavens and the earth…

[6]: A mentioning of what Allaah (ﷻ) began from the clear *aayaat* that indicate His oneness.

[7]: A mentioning of the congruent and uniform *aayaat* which indicate the *Tawheed* of Allaah (ﷻ) with regards to the Attribute of creating the heavens, which He mentioned in His Book and which was clarified upon the tongue of His Messenger (ﷺ) as a notification to His creation.[1]

Then he mentioned other chapters.

And from amongst the chapters that he documented, which are connected to *Tawheedul-Uloohiyyah* is what follows:

[1]: A mentioning of knowledge about the Beautiful Names of Allaah (ﷻ), which He is named with and He has made apparent to His servants for knowledge, supplication and remembrance.

[2]: A mentioning of knowledge about the greatest Name of Allaah, which He is named with and He has ennobled over all forms of remembrance.

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[1] Refer to these chapters in *Kitaabut-Tawheed* (1/61-116) of Ibn Mandah.

And under this chapter, he mentioned what follows:

i. The statement of the Prophet (ﷺ), "I have been commanded to call the people to the testimony that there is no deity worthy of worship besides Allaah."[1]

ii. The statement of the Prophet (ﷺ), "Islaam is built upon the testimony that there is no deity worthy of worship besides Allaah."[2]

iii. The statement of the Prophet (ﷺ), "Whosoever believes in Allaah and the Last Day, then let him either speak of goodness, or remain silent."[3]

iv. The statement of the Prophet (ﷺ) to the man, "Say, 'My Lord is Allaah,' and then remain steadfast."[4]

v. The statement of the Prophet (ﷺ) to the man, "Allaah has prevented me from you."[5]

vi. The statement of the Prophet (ﷺ), "Whosoever must swear, then let him swear by Allaah (ﷻ). And whosoever swears by other than Allaah, then He has committed *Shirk.*"[6]

vii. The statement of the Prophet (ﷺ), "Mention Allaah for all affairs. Allaah (ﷻ) said,

﴿ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا ﴾

"**And remember Allaah often.**" [Sooratul-Jumu'ah 62:10]."[1]

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[1] Related by al-Bukhaaree (1/70-72) and Muslim (no. 22) and refer to *Sharh Saheeh Muslim* (1/179) of an-Nawawee.
[2] Related by al-Bukhaaree (no. 8) and Muslim (no. 16).
[3] Related by al-Bukhaaree (11/256) and Muslim (1/222).
[4] Related by Muslim (no. 38).
[5] Related by Muslim (no. 1391).
[6] **Saheeh:** Related by Aboo Daawood (no. 2351), at-Tirmidhee (no. 1535), al-Haakim (1/18) who declared it authentic and adh-Dhahabee agreed, as did al-Albaanee in *Irwaa'ul-Ghaleel* (no. 2561), al-Bayhaqee (10/29), at-Tiyaalisee (no. 1896), Ahmad (2/34, 69, 86, 125) and Ibn Hibbaan (10/199). Refer to *al-Jaami'us-Saheeh* (6/321) of Muqbil Ibn Haadee.

And he mentioned many other affairs connected to *Tawheedul-Uloohiyyah*.

And from amongst the chapters that he documented, which are connected to *Tawheedul-Asmaa' was-Sifaat* is what follows:

[1]: A mentioning of knowledge about the Attributes of Allaah (ﷻ) that He described Himself with, revealed His Book with and what the Messenger (ﷺ) described his Lord (ﷻ) with in order to clarify that to his *Ummah*.

And he mentioned many other chapters concerning *Tawheedul-Asmaa' was-Sifaat*.[2] And before this, he mentioned a large portion of the Beautiful Names of Allaah.[3]

Our Shaykh, Dr. 'Alee Ibn Naasir al-Faqeehee said in the introduction of his checking to the aforementioned book by Ibn Mandah, "And the author of this book lived in the fourth generation after the *hijrah* (migration) (310H - 395H). And his book comprises the categories of *Tawheed*, which were mentioned in the Book of Allaah (ﷻ): *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*. So he began with the category of *wahdaaniyyah* (oneness) in *Ruboobiyyah*, which serves as a pre-requisite for the *Tawheed* of Allaah in *al-Uloohiyyah*. Then he mentioned a title for *Tawheedul-Asmaa'*. And from there, he entered into *Tawheedul-Uloohiyyah*. And that is from the forty second chapter to the fiftieth chapter. Then, he returned to the Names of Allaah (ﷻ). Then, he followed that up with *Tawheedus-Sifaat*, where he made a separate study about the Names of Allaah (ﷻ). Then, he returned to *Tawheedur-Ruboobiyyah* to clarify that until the end of the book. And he did not leave from using the Book of Allaah, the *Sunnah*

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[1] Refer to these chapters in *Kitaabut-Tawheed* (2/14-46) of Ibn Mandah.
[2] Refer to these chapters in *Kitaabut-Tawheed* (3/7) to the end of the book by Ibn Mandah.
[3] Refer to *Kitaabut-Tawheed* (2/47-208) of Ibn Mandah.

of His Messenger (ﷺ) and the statements of the *Salaf* for that, as the reader of the book will find."[1]

[9]: Aboo Bakr Muhammad Ibnul-Waleed at-Tartooshee (d.520H) - رحمه الله - said in the introduction to his book, *Siraajul-Mulook*, "And I testify to His *Ruboobiyyah* and *Wahdaaniyyah* (oneness) and to whatever He has testified to for Himself from Beautiful Names, Lofty Attributes and Perfect Descriptions."[2]

So he mentioned the three categories.

[10]: Aboo 'Abdullaah Muhammad Ibn Ahmad al-Qurtubee (d.671H) - رحمه الله - said, "The basis of the unlawful *Shirk* is the belief that there is an associate with Allaah (ﷻ) in *al-Uloohiyyah*, and this is the major *Shirk*,[3] it is the *Shirk* of *jaahiliyyah* (pre-Islaamic times of ignorance). And it is followed in degree by the belief that Allaah (ﷻ) has an associate action. And it is the statement of the speaker, 'There is something in existence besides Allaah (ﷻ) that self-sufficient as an originating action and reproduction,' even if he does not believe it to be a deity (*ilaah*)."[4]

So this was a selection from the statements of the Imaams from the *Salaf* and the Scholars of the Muslims (رحمهم الله) throughout the various ages, which comprised the three categories of *Tawheed* with the utmost clarity and

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[1] Refer to the introduction to *Kitaabut-Tawheed* (1/27-28) of Ibn Mandah. And refer also to what our Shaykh – may Allaah preserve him – has mentioned in describing the book and its studies (1/32-42).
[2] Refer to *Siraajul-Mulook* (1/7) of at-Tartooshee.
[3] Shaykh Saalih Ibn Sa'd as-Suhaymee said, "Major *Shirk* (*Shirkul-Akbar*) is to make something from the various types of worship for other than Allaah, like sacrificing for other than Allaah, or taking an oath by other than Allaah, or calling upon other than Allaah, or seeking aid from other than Allaah; like those who seek aid from statues and idols and *awliyaa'* (close allies of Allaah), and the righteous; upon the basis that this will bring them closer to Allaah. The ruling upon this type of *Shirk* is that it is disbelief (*kufr*) which ejects one from the Religion. Allaah does not accept anything from the one who commits *Shirk* and his dwelling place is the Fire if he dies upon that." Refer to *Mudhakkarah fil-'Aqeedah* (p. 20) of Saalih as-Suhaymee.
[4] Refer to *al-Jaami' li Ahkaamil-Qur'aan* (5/118) of al-Qurtubee.

elucidation. This proves that *Ahlus-Sunnah wal-Jamaa'ah* throughout the various generations have followed this categorization. They have no disagreement concerning it, and this is due to them following the Book and the *Sunnah* and adhering strictly to whatever is contained within them.

So they followed and did not innovate, they took their predecessors as examples and they did not begin something anew.[1] And their opponents are people of innovation and desires who have broken away from Allaah and His Messenger (ﷺ), and they are following other than the path of the Believers.

And we ask Allaah to sustain us upon this pure *Tawheed* and firmly grounded *eemaan*, and to grant us success upon following the guidance of the leader of the Messengers and the Imaam of the *muwahhideen* (people of *Tawheed*): our Prophet Muhammad – may the peace and salutations of Allaah be upon him, his Family and all of his Companions. And the praise is for Allaah, Lord of the worlds.

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[1] This is based upon the statement of 'Abdullaah Ibn Mas'ood (رضي الله عنه), "Follow and do not innovate, since you have been given sufficient. And every innovation is misguidance." Refer to *Kitaabul-'Ilm* (p. 54) of Aboo Khaythamah, ad-Daarimee in his *Sunan* (no. 205), Ibn Waddaah in *al-Bida'* (no. 17), Ibn Nasr in *as-Sunnah* (no. 28), at-Tabaraanee in *al-Mu'jamul-Kabeer* (no. 8770), al-Bayhaqee in *Shu'abul-Eemaan* (no. 2216) and al-Harawee in *Dhammut-Ta'weel* (no. 58).

Appendix: Debating the Doubts Concerning the Categorization of *Tawheed*

Introduction:

The noble Scholar, al-'Allaamah Saalih Ibn Fawzaan al-Fawzaan said, "So the *'aqeedah* is the foundation upon which the nations are erected. So the success and development of every nation is tied to the soundness of its *'aqeedah* and the soundness of its ideologies. Thereafter, the messages of the Prophets – may peace and salutations be upon them – have come calling to the rectification of the *'aqeedah*. So the first thing that every Messenger said to his people as *da'wah* was,

﴿ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ﴾

> **"O my people! Worship Allaah; you have no deity other than Him."** [Sooratul-A'raaf 7:59]."[1]

Shaykh Muhammad Khaleel Harraas said, "And the *Tawheed* that Allaah sent His Messengers with to call the people to was of three categories:

Firstly: *Tawheedur-Ruboobiyyah*;

Secondly: *Tawheedul-Uloohiyyah*;

Thirdly: *Tawheedul-Asmaa' was-Sifaat*;

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[1] Refer to *Muhaadaraat fil-'Aqeedah wad-Da'wah* (1/7) of Saalih al-Fawzaan.

And from that which is befitting to know is that these three categories are inter-related. So *Tawheedur-Ruboobiyyah* is a necessary pre-requisite of *Tawheedul-Uloohiyyah.* So when it becomes known that He (ﷻ) is the Lord alone, without any associate in His *Ruboobiyyah* (Lordship), then the worship will become His right, which is not befitting for anyone but Him. And *Tawheedur-Ruboobiyyah* is included within *Tawheedul-Uloohiyyah*, since the one who worships Allaah alone and does not commit *Shirk* with Him will inevitably believe that He is his Lord and Master besides whom there is no other lord and no other master. As for *Tawheedul-Asmaa' was-Sifaat*, then it comprises the two previous categories. So it is establishes that He (ﷻ) is to be singled out with whatever He has of beautiful Names and Lofty Attributes, which are not befitting for anyone but Him. And in general, it establishes that He is a single Lord without any associate in His *Ruboobiyyah* (Lordship); and He is a single Deity without any associate in His *Uloohiyyah* (Divinity)."[1]

So the categorization of *Tawheed* is a categorization that is derived through careful study of the Magnificent Book. Rather, the statement of *Tawheed*[2] comprises these three categories. "So it comprises negation (*nafee*) and affirmation (*ithbaat*); negation of ascribing divinity to anything other than Allaah and affirming it for Allaah alone."[3]

So this study is, " a complete study of the *Sharee'ah* texts, and it has been been in continuous usage amongst the people of every science, just as careful study of the Arabic language finds that it has been divided into nouns, verbs and letters. And the Arabs did not consider this insignificant, and they did not find fault with the one who coined this terminology. And the affair is likewise with all of the types of careful study."[4]

As for the one who says that this categorization is not correct, then this is proof of a shortcoming in understanding and comprehension. Since, if

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[1] Refer to *Da'watut-Tawheed* (p. 70-71) of Muhammad Khaleel Harraas.
[2] That is, *Laa ilaaha illallaah*.
[3] Taken from *Muhaadaraat fil-'Aqeedah wad-Da'wah* (1/15) of Saalih al-Fawzaan.
[4] Taken from *al-Qawlus-Sadeed* (p. 39) of 'Abdur-Razzaaq al-'Abbaad.

the true student were to reflect upon the first *soorah* in the *Qur'aan*, and it is al-Faatihah, and the last *soorah*, which is an-Naas, then he will find that which convinces and sufficies him. Indeed, Imaam Ibnul-Qayyim (d.751H) - ﷺ - inserted a chapter in his long book, *Madaarijus-Saalikeen* concerning this issue. So he said, "Chapter: Concerning the comprehensiveness of this *soorah*[1] with regards to the three categories of *Tawheed*, which all of the Messengers - may the peace and salutations of Allaah be upon them – have agreed upon."[2]

So from amongst that which the people of innovation have put forth in order to attempt to prove their falsehood are a number of doubts that the people of knowledge have answered in order to disprove and refute them. We shall present them - if Allaah so wills - along with their refutation in what follows:

The First Doubt – The Categorization of *Tawheed* was not known Amongst the Early *Salaf*:

Hasan 'Alee Saqqaaf says in *at-Tandeed bi man 'Addadat-Tawheed* (p. 10), "Ibn Taymiyyah was the one who invented the categorization of *Tawheed* into *Uloohiyyah* and *Ruboobiyyah*..."

And Hasan 'Alee Saqqaaf said, "And especially since this categorization was not known by the *Salaf* at all. This categorization was only invented and spread after the seventh *Hijree* century."[3]

And he further stated, "And Allaah (ﷻ) does not mention in His Book, nor does the Prophet (ﷺ) mention in his *Sunnah* that *Tawheed* is split up into three categories: *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*. Rather, not one of the Companions spoke about this categorization. Rather, not one of the *taabi'een* spoke about it, nor did anyone from the *Salafus-Saalih* (ﷺ). Rather, this categorization is

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[1] That is, Sooratul-Faatihah.

[2] Refer to *Madaarijus-Saalikeen* (1/75) of Ibnul-Qayyim.

[3] Refer to *at-Tandeed bi man Addadat-Tawheed* (p. 3) of as-Saqqaaf.

a blameworthy *khalafee* innovation that was invented in the eighth *Hijree* century. That is, approximately eight hundred years after the time of the Prophet (ﷺ). And no one spoke of this categorization before that..."[1]

So the reply to this doubt is from a number of angles:

Firstly: The *Qur'aan* is filled with proofs that indicate the existence of this categorization. So concerning *Tawheedur-Ruboobiyyah*, there is the statement of Allaah (ﷻ),

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter? They will say: Allaah! So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

Concerning *Tawheedul-Uloohiyyah*, there is the statement of Allaah (ﷻ),

﴿ إِنَّمَآ إِلَـٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَـٰهَ إِلَّا هُوَ ۚ ﴾

"You god is only Allaah, besides whom there is no deity." [Soorah Taa Haa 20:98]

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[1] Refer to *at-Tandeed bi man Addadat-Tawheed* (p. 6) of as-Saqqaaf.

And concerning *Tawheedul-Asmaa' was-Sifaat*, there is the statement of Allaah (ﷻ),

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ﴾

"And to Allaah belong the best Names, so supplicate to Him with them." [Sooratul-A'raaf 7:180]

Similarly, whosoever follows up the *Qur'aan* will find many *aayaat* which indicate this categorization for the *Tawheed* of Allaah. Rather, there are from the *aayaat* those that gather together *Tawheedur-Ruboobiyyah* and *Tawheedul-Uloohiyyah*. Allaah (ﷻ) said,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ﴾

"O mankind! Worship your Lord, who created you and those before you, that you may become righteous." [Sooratul-Baqarah 2:21]

So Allaah made *Tawheedur-Ruboobiyyah* a necessary pre-requisite of *Tawheedul-Uloohiyyah*.

Secondly: This categorization has been mentioned from the *Salaf* (ﷺ):

Sahl Ibn 'Abdullaah[1] said, "Whosoever surrenders to *ar-Ruboobiyyah*, singles out Allaah with it, recognizes *al-'Uboodiyyah* and worships Allaah with that, then he will attain what he deserves from the Greatest Master in eternal life."[2]

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[1] He is Aboo Muhammad Sahl Ibn 'Abdullaah at-Tustaree (d.283H). Refer to *as-Siyar* (13/333) of adh-Dhahabee.
[2] Refer to *Hilyatul-Awliyaa'* (10/197) of Aboo Nu'aym.

And al-Qaasim Ibnul-Qaasim[1] said, "The *Ruboobiyyah* is the execution of the Command, the Will, the Pre-Destination and the Pre-Decree. And *al-'Uboodiyyah* is knowledge of the *ma'bood* (object of worship) and carrying out the covenants."[2]

And Imaam at-Tahaawee (d.321H) - رحمه الله - said in his *'aqeedah*, "We say concerning the *Tawheed* of Allaah, whilst believing in the guidance of Allaah: that Allaah is One without any associate, and there is nothing similar to Him, and nothing can render Him incapable and there is no deity besides Him..."[3]

"So his statement, 'Allaah is One without any associate,' comprises the three categories of *Tawheed*. So He (سبحانه وتعالى) is One without any associate in His *Ruboobiyyah*, One without any associate in His *Uloohiyyah* and One without any associate in His Names and Attributes.

And his statement, 'and there is nothing similar to Him,' is from *Tawheedul-Asmaa' was-Sifaat*.

And his statement, 'and nothing can render Him incapable,' is from *Tawheedur-Ruboobiyyah*.

And His statement, 'and there is no deity besides Him,' is from *Tawheedul-Uloohiyyah*."[4]

And Imaam Ibn Abee Zayd al-Qayrawaanee (d.386H) - رحمه الله - said in his introduction, "From that is having *eemaan* with the heart and professing with the tongue that: Allaah is one *ilaah* (deity), there being no other *ilaah* besides Him. He has none that resembles Him. He has no equal... Exalted is He from that there should be in His dominion that which He does not desire, nor that anyone should be free of need from Him."

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[1] He is Abul-'Abbaas al-Qaasim Ibnul-Qaasim (d.42H).
[2] Refer to *Hilyatul-Awliyaa'* (10/381) of Aboo Nu'aym.
[3] Refer to *al-'Aqeedatut-Tahaawiyyah* (p. 5), with the notes of 'Abdul-'Azeez Ibn Baaz.
[4] Taken from *al-Qawlus-Sadeed* (p. 42-43) of 'Abdur-Razzaaq al-'Abbaad.

So he mentioned the three categories.

And Imaam Ibn Battah al-'Ukbaree (d.387H) - رحمه الله - said, "And that is because the foundation of *eemaan* in Allaah, which is obligatory upon the creation to believe in, is to affirm *eemaan* in Him with three things:

Firstly: That the servant believes in His divinity (*rabbaaniyyah*), so as to be absolved from the *madhhab* of the people of *ta'teel* (denial) who do not affirm a Creator.

Secondly: That he believes in His oneness (*wahdaaniyyah*), so as to be absolved from the *madhhab* of the people of *Shirk* who affirm a Creator, but they associate other than Him along with Him in worship.

Thirdly: That he believes that He is described with the Attributes that are not permitted, except that He be described with them, such as knowledge, capability, wisdom and the rest of whatever He has described Himself with in His Book."[1]

Lastly, one wonders how the people of innovation can reject the tripartite categorization of *Tawheed*, when their own predecessors have come up with innovation categozations that are not advocated by the *Qur'aan* and the *Sunnah*, such as their statement that *Tawheed* is of three types! So they say that Allaah is One in His Essence, without any partner, One in His Attributes, without any equal and One in His Actions, without any associate.

Concerning this, Shaykhul-Islaam Ibn Taymiyyah (d.728H) pointed out, "The goal of the philosophers who affirmed *Tawheed* in the books of theological rhetoric and philosophy was to make *Tawheed* into three types. So they said that Allaah is One in His Essence, without any partner, One in His Attributes, without any equal and One in His Actions, without any associate. And the most famous of the three types

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[1] Refer to *al-Ibaanah* (no. 693-694) from the handwritten manuscript, and it occurs in its abridgement (*qaaf*/150).

according to them is the third type, and it is the *Tawheed* of Actions. That means that the Creator of the world is one. And they prove this by way of whatever they mention from strong proofs and other than that. And they think that this is the *Tawheed* that is required and that this is the meaning of our statement, *laa ilaaha illallaah*; to the extent that they make the meaning of *al-Ilaah*: the one who has the power to create. And it is well-known that the polytheists from amongst the Arabs to whom Muhammad (ﷺ) was sent at first did not oppose him in this. Rather, they affirmed that Allaah is the Creator of everything, to the extent that they also affirmed the *Qadr* (pre-decree), but they were still polytheists."[1]

The Second Doubt – The Categorization of *Tawheed* is Merely an Issue of Technical Terminology, Not an Issue of Belief to differ over:

Dr. Salaah as-Saawee says, "So this categorization is merely technical. Its goal is to bring about an approximation of the issue and a curriculum for its study, just as the people of knowledge have coined technical terminology for the sciences…

Due to this, there is no dispute in convention and there are no clear guidelines concerning what enters into *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*. Rather, we do not know of a decisive *aayah* or a followed *Sunnah* concerning this categorization. And consideration, as they say, is given to intents and meanings, not to fixed wordings, even though it has been followed by the people of knowledge who have continuously served this categorization and affirmed it through out the long generations, thus making it a part of the legacy of the *Salaf*. So it is befitting that it be accepted without making it a point upon which *al-walaa' wal-baraa'* (allegiance and enmity) is made."[2]

Shaykh 'Abdur-Razzaaq al-'Abbaad comments upon this statement of as-Saawee, saying, "So he – may Allaah rectify him – made this

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[1] Refer to *Majmoo'ul-Fataawaa* (3/98) of Ibn Taymiyyah.
[2] Refer to *ath-Thawaabit wal-Mutaghayyiraat* (p. 154) of Salaah as-Saawee.

categorization a categorization of conventional terminology and not a *Sharee'ah* reality adopted through following up and careful study of the texts of the Book and the *Sunnah*. Rather, he expanded in misguidance when he said, "So there is no dispute in convention and there are no clear guidelines concerning what enters into *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa' was-Sifaat*."

Indeed, I have reached the utmost limits of bewilderment at how this can be said by someone who has occupied himself with leading the way to modern-day Islaamic work. Along with this, he clarifies about himself here, that he does not know of any distinguishing limits between the three categories of *Tawheed*. And which crime against the way to Islaamic work can be greater than spreading amongst the people of Islaam that the categories of *Tawheed* are not constants (*thawaabit*) and that they are not from the affairs upon which *al-walaa' wal-baraa'* (allegiance and enmity) is attached and that no decisive *aayah* or followed *Sunnah* has been mentioned concerning them. And how can it be said that there are no distinguishing limits between these categories and that they are merely conventional terms that some of the people of knowledge have coined and that there is no dispute with regards to conventional terminology.

Indeed, this is disjointment of the ranks, neglectfulness for the *'aqeedah* and a belittlement of the affair of *Tawheed*. So Allaah is the one from whom aid is sought, and He is sufficient for us and He is the best of those who are trusted. And the aforementioned book contains numerous errors of this type, but this is not the place to explain them."[1]

Furthermore, as-Saawee is admittedly ignorant about the *aayaat* and *ahaadeeth* from which these categories of *Tawheed* are derived. An excellent explanation of the derivation of categories was given by Shaykhul-Islaam 'Abdul-'Azeez Ibn Baaz (d.1420H) - رحمه الله - when he said, "This was derived through careful study, because when the Scholars

[1] Refer to *al-Qawlus-Sadeed* (p. 28) of 'Abdur-Razzaaq al-'Abbaad.

carefully studied what came within the texts of the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), this is what became apparent to them... So there is no doubt that the one who reflects upon the Noble *Qur'aan* will find therein *aayaat* that command sincerity in the worship of Allaah, and this is *Tawheedul-Uloohiyyah.* And he will find *aayaat* which indicate that Allaah is the Creator, the Sustainer and the Controller of the affairs, and this is *Tawheedur-Ruboobiyyah*, which the polytheists affirmed, but it was not enough to enter them into Islaam. Likewise, he will find other aayaat which indicate that He has Beautiful Names and Lofty Attributes, and that there is no one resembling, or equal to Him, and this is *Tawheedul-Asmaa' was-Sifaat*, which the innovators from the *Jahmiyyah*, the *Mu'tazilah*, the *Mushabbihah* and those who traverse their way deny...

So this categorization is known through careful study and following up the *aayaat* and studying the *Sunnah*. And from that is the statement of Allaah (سبحانه وتعالى),

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ﴾

> **"It is You alone that we worship and it is You alone that we ask for help."** [Sooratul-Faatihah 1:5]

And Allaah (عز وجل) said,

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝٢١ ﴾

> **"O mankind! Worship your Lord, who created you and those before you, that you may become righteous."** [Sooratul-Baqarah 2:21]

And Allaah (عز وجل) said,

﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾ ﴾

"And your God is one God. There is no deity worthy of worship besides Him. The Most Merciful, the Bestower of Mercy." [Sooratul-Baqarah 2:163]

And Allaah (سبحانه وتعالى) said,

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ ﴾

"Allaah witnesses that there is no deity worthy of worship besides Him, and so do the Angels and the people of knowledge – that He is maintaining the creation in justice. There is no deity worthy of worship besides Him, the Exalted in Might, the All-Wise." [Soorah Aali-'Imraan 3:18]

And Allaah (عز وجل) said,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُم مِّن
رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ
الْمَتِينُ ﴿٥٨﴾ ﴾

"And I did not create the Jinn and mankind, except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allaah who is the Provider, the Possessor of firm strength." [Sooratudh-Dhaariyaat 51:56-58]

And Allaah (عَزَّ وَجَلَّ) said,

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا
وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ
ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ ﴾

"Indeed, your Lord is Allaah, who created the heavens and earth in six days and then ascended above the Throne. He covers the night with the day, chasing it rapidly. And He created the sun, the moon and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allaah, Lord of the worlds." [Sooratul-A'raaf 7:54]

And Allaah (عَزَّ وَجَلَّ) said,

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ
ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter? They will say: Allaah! So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

And Allaah (ﷻ) said,

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ۝١١ ﴾

"There is nothing like unto Him and He is the All-Hearing, the All-Seeing." [Sooratush-Shooraa 42:11]

And Allaah (ﷻ) said,

﴿ قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤ ﴾

"Say: He is Allaah who is One, Allaah, the Eternal Refuge. He neither begets, nor is born, nor is there to Him any equivalent." [Sooratul-Ikhlaas 112:1-4]

And Allaah (ﷻ) said,

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ۝٣١ ﴾

"Say: If you truly love Allaah, then follow me. So Allaah will love you and forgive you your sins. And Allaah is Forgiving and Merciful." [Soorah Aali-'Imraan 3:31]

And Allaah (ﷻ) said,

﴿ قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾ ﴾

"Say: Obey Allaah and obey the Messenger; but if you turn away – then upon him is only that duty with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be rightly guided. And there is nothing upon the Messenger, except the responsibility for clear notification." [Sooratun-Noor 24:54]

And the *aayaat* which mention this category are many.

And from amongst the *ahaadeeth* for this category is the statement of the Prophet (ﷺ) in the *hadeeth* of Mu'aadh (رضي الله عنه) whose authenticity is agreed upon, "The right of Allaah over the servants is that they worship Him and do not associate anything with Him."[1]

And the Prophet (ﷺ) said, "Whosoever dies whilst he is calling upon someone else along with Allaah, then he enters the Fire."[2]

And the Prophet (ﷺ) said to Jibreel (عليه السلام) when he asked him about Islaam, "It is that you worship Allaah and not associate anything with Him, and that you establish the prescribed Prayer and that you pay the obligatory *zakaat*."[3]

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[1] Related by al-Bukhaaree (no. 5510), Ahmad in *al-Musnad* (no. 21046), Ibn Maajah (no. 4286) and at-Tirmidhee (no. 2567).
[2] Related by al-Bukhaaree (no. 4137).
[3] Related by al-Bukhaaree (no. 48) and Ibn Maajah (no. 63).

And the Prophet (ﷺ) said, "Whosoever obeys me, then he has obeyed Allaah; and whosoever disobeys me, then he has disobeyed Allaah."[1]

And the Prophet (ﷺ) said, "All of my *Ummah* will enter Paradise, except for those who refuse." It was said, "O Messenger of Allaah, who will refuse?" He said, "Whosoever obeys me will enter Paradise and whosoever disobeys me has refused."[2]

And the *ahaadeeth* concerning this topic are many.

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - رحمه الله - said, "The *ilaah* is the object of worship, the one who is obeyed. So *al-Ilaah* is *al-Ma'looh* (the one who is deified) and the *ma'looh* is the one who deserves to be worshipped. And due to the fact that He is deserving of worship, He must be described with Attributes that make it absolutely necessary for Him to be loved with the utmost limits of love and to be submitted to with the utmost limits of submission."[3]

And he said, "So the *Ilaah* is the beloved object of worship who is deified by the love of the hearts; they submit to Him, observe subjugation in front of Him, fear Him, have hope in Him, turn to Him repentantly in times of hardship, supplicate to Him for their important affairs, rely upon Him for their welfare, seek recourse to Him, seek contentment in His remembrance and tranquility in love for Him. And all of that is for none but Allaah alone. Due to that, *laa ilaaha illallaah* is the most truthful for speech and its people are the people and the party (*hizb*) of Allaah. And those who reject *laa ilaaha illallaah* are His enemies and the people of His anger and His vengeful punishment. So when this becomes correct, every issue, condition and inclination will become correct. And if this is not corrected by the servant, then corruption is inevitable for him in his knowledge and actions."[4]

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[1] Related by al-Bukhaaree (no. 2737) and Ibn Maajah (no. 3).
[2] Related by al-Bukhaaree (no. 6737), Muslim, Ahmad in *al-Musnad* (no. 8373) and at-Tirmidhee (no. 3622).
[3] Refer to *Majmoo'ul-Fataawaa* (10/249) and *Iqtidaa'us-Siraatil-Mustaqeem* (p. 461).
[4] Refer to *Majmoo'ul-Fataawaa* (13/200) and *Fathul-Majeed* (p. 21).

And we ask Allaah to grant success to all of the Muslims, from the rulers and the ruled, to attain *fiqh* of His Religion, to remain steadfast upon it, to have sincerity of purpose towards Allaah and His servants and to beware of whatever opposes that."[1]

Furthermore, the claim that the categorization of *Tawheed* is merely a categorization in conventional usage affords the caller to innovation an opportunity to innovate their demented ideas into the pure *'aqeedah*. An example of this is when the renegade *Khawaarij* of our times invented for themselves a fourth category of *Tawheed* and called it *Tawheedul-Haakimiyyah*. This issue was addressed by al-'Allaamah Saalih Ibn Fawzaan al-Fawzaan when he said, "And there are from amongst the contemporaries those who split *Tawheed* up into four categories. So they say that *Tawheed* is of four categories:

i. *Tawheedur-Ruboobiyyah*
ii. *Tawheedul-Uloohiyyah*
iii. *Tawheedul-Asmaa' was-Sifaat*
iv. And *Tawheedul-Haakimiyyah*

And they seek to prove this claim by saying that the categorization of *Tawheed* is a categorization of conventional usage and therefore not restricted to textual evidences. So there is no obstacle in adding to the three categories.

So it is said to this one: The categorization is not merely in conventional usage. Indeed, the categorization was referred back to the Book and the *Sunnah* and the *Salaf*. Since, when they divided *Tawheed* into three categories, they did it through careful study of the Book and the *Sunnah*. As for *al-Haakimiyyah*, then it is truth. It is obligatory to defer judgement to the *Sharee'ah* of Allaah (ﷻ). However, this already enters into *Tawheedul-'Ibaadah*, because it involves obedience to Allaah (ﷻ). And the *Salaf* were not heedless concerning *Tawheedul-Haakimiyyah*, such that someone must come and add it. Rather, according to them, it

[1] Refer to *Majmoo'ul-Fataawaa* (1/84-87) of Ibn Baaz.

already entered into *Tawheedul-'Ibaadah* – *Tawheedul-Uloohiyyah* – because judging by the *Sharee'ah* of Allaah (ﷻ) is from worship of Allaah. So there is no need for a separate category. And if that were the case, then it would become binding for there to be a category for the Prayer from the categories of *Tawheed*, and it would be binding for there to be a category for *zakaat*, and a category for fasting and a category for *Hajj*. And all forms of worship would become categories of *Tawheed* and there would be no end to the categories of *Tawheed*! And this is wrong. Rather, all of the forms of worship are already included within one category and that is *Tawheedul-Uloohiyyah*. So since it is comprehensive, it prevents the inclusion of anything else along with it."[1]

The Third Doubt – *Ahlus-Sunnah* Affirm the Appelation of '*Muwahhid*' for the One who Affirms *Tawheedur-Ruboobiyyah* Only:

Hasan 'Alee Saqqaaf says in *at-Tandeed bi man 'Addadat-Tawheed* (p. 6), "Firstly, the *Sharee'ah* does not know an application of the term, '*muwahhid*' upon someone who disbelieves, even if it is only a part of the Islaamic *'aqeedah*. And that is according to the texts of the Book and the *Sunnah*. Rather, it is not permissible to make the *Sharee'ah* say that which it does not say and does not mention. So it is not lawful for us to concede that someone who affirms the existence of Allaah and realizes that He is the Deity who deserves to be worshipped, without submitting to and entering into this Religion is a *muwahhid*. Rather, we apply the appellation of a '*kaafir*' upon him using as proof the statement of Allaah (سُبْحَانَهُ وَتَعَالَىٰ),

﴿ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ إِنَّ ٱللَّهَ يَحۡكُمُ بَيۡنَهُمۡ فِي مَا هُمۡ فِيهِ يَخۡتَلِفُونَۗ إِنَّ ٱللَّهَ لَا يَهۡدِي مَنۡ هُوَ كَٰذِبٞ كَفَّارٞ ﴿٣﴾ ﴾

[1] Refer to *Duroos minal-Qur'aanil-Kareem* (p. 17) of Saalih al-Fawzaan.

"We only worship them that they may bring us nearer to Allaah in position. Indeed, Allaah will judge between concerning that over which they differ. Indeed, Allaah does not guide he who is a liar and confirmed disbeliever." [Sooratuz-Zumar 39:3]

Indeed, Allaah (ﷻ) described them with lying and disbelief. Rather, He described them in a form of exaggeration (*seeghatul-mubaalaghah*), and that is *kaffaar*, as you say: *daarib* (one who strikes) and *darraab*. So how can it be said that they are *muwahhidoon* in *Tawheedur-Ruboobiyyah* when Allaah (ﷻ) has clearly described them with disbelief?!!"

So this doubt is actually built upon a false basis, as Shaykh 'Abdur-Razzaaq al-'Abbaad mentions, "No one from amongst the people of knowledge have described the one who comes with *Tawheedur-Ruboobiyyah* as a *muwahhid* like this unrestrictedly. The only one who is described as a *muwahhid* according to them is the one who comes with all three categories of *Tawheed*. The only thing that has occurred in the speech of the people of knowledge about the one who affirms the *Ruboobiyyah* of Allaah is that he has singled out the Creator, the Sustainer and the Controller of all affairs who has no associate, then he has not singled Him out with worship by affirming *Tawheedur-Ruboobiyyah* or recognizing *Tawheedur-Ruboobiyyah* or the likes of that. And they do not hold that this saves one from the punishment of Allaah, nor that it takes him out of the description of disbelief."[1]

This issue was clarified by Shaykhul-Islaam Ibn Taymiyyah (d.728H) when he said, "So as for *Tawheedur-Ruboobiyyah*, which is affirmed by the creation and affirmed by the people of *kalaam* (theological rhetoric), then it is not sufficient by itself. Rather, it is a proof against them."[2]

And Ibnul-Qayyim (d.751H) - رحمه الله - said, "As for *Tawheedur-Ruboobiyyah*, which is affirmed by the Muslim as well as the disbeliever, and it is

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[1] Refer to *al-Qawlus-Sadeed* (p. 57) of 'Abdur-Razzaaq al-'Abbaad.

[2] Refer to *Majmoo'ul-Fataawaa* (1/23) of Ibn Taymiyyah.

affirmed by the people of *kalaam* in their books, then it is not sufficient by itself. Rather, it is a proof against them, as was clarified by Allaah (ﷻ) in His Book in a number of places..."[1]

Rather, the status of the one who affirms *Tawheedur-Ruboobiyyah* only was clarified by the Companions and the early *Salaf*. With regards to the *aayah* in the *Qur'aan*,

﴿ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴾

> **"So do not attribute equals to Allaah whilst you know."** [Sooratul-Baqarah 2:22]

Ibn 'Abbaas (ﷺ) said, "That is, do not associate other than Allaah along with Him as equals who cannot bring about benefit nor harm, whilst you know that you have no lord who sustains you other than Him. Indeed, you know that which the Messenger (ﷺ) calls you to from His *Tawheed* is the truth about which, there is no doubt."[2]

And Qataadah (d.104H) - ﷺ - said, "That is, you know that Allaah has created you and created the heavens and the earth, but then you make equals for Him?!"[3]

So it is unjust to say that *Ahlus-Sunnah* 'concede that someone who affirms the existence of Allaah and realizes that He is the Deity who deserves to be worshipped, without submitting to and entering into this Religion is a *muwahhid*.' Rather, this is a lie upon *Ahlus-Sunnah*, since *Ahlus-Sunnah* hold that the "one who affirms *Tawheedur-Ruboobiyyah* only is not a Muslim, and his blood and his wealth are not sacred, until he affirms *Tawheedul-Uloohiyyah*."[4]

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[1] Refer to *Ighaathatul-Lahfaan* (1/47) of Ibnul-Qayyim.
[2] Refer to *Jaami'ul-Bayaan* (1/164) of at-Tabaree.
[3] Refer to *Jaami'ul-Bayaan* (1/164) of at-Tabaree.
[4] Taken from the words of Saalih al-Fawzaan in *al-Irhsaad ilaa Saheehil-I'tiqaad* (p. 35).

So *Ahlus-Sunnah* do not overlook *Tawheedur-Ruboobiyyah*, but importance is placed upon *Tawheedul-Uloohiyyah*, because no one has objected to *Tawheedur-Ruboobiyyah* other than some rare exceptions from amongst mankind. And their objection was only due to pride.[1]

Due to this, Allaah has mentioned in His Book that they affirmed *Tawheedur-Ruboobiyyah*, when He (ﷻ) said,

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ﴾

> **"And if you asked them who created the heavens and the earth and subjected the sun and the moon, they would surely say: Allaah."** [Sooratul-'Ankaboot 29:61]

As for what was mentioned from the affair of Fir'awn and the companion of Ibraaheem (عليه السلام), then Shaykh 'Abdul-Muhsin al-'Abbaad has stated, "*Ahlus-Sunnah* have not forgotten what Allaah has mentioned about Fir'awn and the one who compelled Ibraaheem concerning his Lord, because these two are examples from the exceptions from the creation. And Allaah has not mentioned about His Messengers that they commanded their nations to affirm the existence and Lordship (*ruboobiyyah*) of Allaah in front of the creation. Rather, they were only commanded with the worship of Allaah alone."[2]

And Shaykh Muhammad Khaleel Harraas stated, "Also due to this, the statement of *Tawheed*, which the Messenger (ﷺ) was commanded to call to and fought the people until they testified to it, was: There is no *ilaah* besides Allaah. And *al-Ilaah* means: the one who is worshipped. And if

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[1] Refer to *al-Irshaad* (p. 28) of Saalih al-Fawzaan.

[2] Refer to *al-Intisaar li-Ahlis-Sunnah wal-Hadeeth* (p. 180) of 'Abdul-Muhsin al-'Abbaad.

Tawheedur-Ruboobiyyah had been the objective, then the statement of *Tawheed* would have been: There is no *Rabb* (Lord) besides Allaah."[1]

So the false claim of Saqqaaf against *Ahlus-Sunnah* has been negated by what is mentioned in the Book of Allaah (ﷻ), in that the call of the Messengers focused upon the *Tawheed* of worship for Allaah. Due to this, Allaah (ﷻ) said,

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولاً أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ ﴾

> **"And We have certainly sent to every nation a Messenger saying: Worship Allaah and avoid false deities."** [Sooratun-Nahl 16:36]

Shaykh 'Abdul-Muhsin al-'Abbaad states, "So *Ahlus-Sunnah* have turned their concern and attention to that which the Messengers were concerned with and that which they taught to their nations. This is contrary to other than them from amongst the people of innovation who made *Tawheedur-Ruboobiyyah* their concern and issue of pre-occupation by focusing upon the existence of Allaah and disregarding the clarification of *Tawheeul-Uloohiyyah* and the warning against *Shirk*."[2]

The Fourth Doubt – The Polytheists Do Not Affirm *Tawheedur-Ruboobiyyah*:

Hasan 'Alee Saqqaaf said, "Secondly, these disbelievers who used to say that which Allaah (ﷻ) described them with in His statement,

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[1] Refer to *Da'watul-Haqq* (p. 12-13) of Muhammad Khaleel Harraas.

[2] Refer to *al-Intisaar li-Ahlis-Sunnah wal-Hadeeth* (p. 179) of 'Abdul-Muhsin al-'Abbaad.

﴿ وَلَئِن سَأَلۡتَهُم مَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ لَيَقُولُنَّ ٱللَّهُۚ ﴾

> **"And if you ask them who created the heavens and the earth, they would surely say: Allaah."** [Soorah Luqmaan 31:25]

And those who said,

﴿ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ ﴾

> **"We only worship them so that they may bring us nearer to Allaah in position."** [Sooratuz-Zumar 39:3]

They did not affirm *Tawheedur-Ruboobiyyah*, and they did not affirm the existence of Allaah. And we will mention proofs for that if Allaah (ﷻ) so wills. They only said this during the debates and arguments of the Prophet (ﷺ) with them, which affirmed the existence of Allaah (ﷻ) and nullified the divinity of whatever they worshipped besides Him."[1]

In reality, this unfounded claim of Saqqaaf's has been answered in the *tafseer* of *aayaat* similar to those that he brings here.

So al-Haafidh Ibn Katheer (d.774H) says about the statement of Allaah (ﷻ),

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[1] Refer to *at-Tandeed* (p. 7) of as-Saqqaaf.

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ
وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ﴾

"And if you asked them, "Who created the heavens and the earth and subjected the sun and the moon?" They would surely say: Allaah." [Sooratul-'Ankaboot 29:61]

"In this statement, Allaah (ﷻ) affirms that there is no one worthy of worship besides Him, because the polytheists are those who worship other than Him along with Him, whilst knowing that He alone was responsible for the creation of the heavens, the earth, sun and the moon and the subjugation of the night and the day. They knew that He was the Creator and the Sustainer of His servants and that He pre-determined their various lifespans and their varying sustenance. So their levels fluctuating in terms of sustenance, so from amongst were the rich and the poor. And He is All-Knowing concering that which is good for both of them, as well as who deserves wealth and who deserves poverty. So He mentioned that He alone is responsible for creating things and He is alone in controlling them. So since the affair is like that, then why would anyone worship other than Him? And why would anyone rely upon other than Him? So since He is single in His dominion, He must likewise be single in His worship. And much of what Allaah (ﷻ) affirmed concerning the topic of *al-Uloohiyyah* is recognized through *Tawheedur-Ruboobiyyah*. Indeed, the polytheists recognized that, since they used to say in their observances: Here I am at your service. You have no associate, except for the associate that is Yours and you have mastery over him and he has no mastery over You."[1]

And Shaykhul-Islaam Ibn Taymiyyah (d.728H) - رحمه الله - said, "And as for *ar-Ruboobiyyah*, then they used to affirm it. Allaah (ﷻ) said,

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[1] Refer to *Tafseerul-Qur'aanil-'Adheem* (6/301) and (7/91) of Ibn Katheer.

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ﴾

"And if you ask them who created the heavens and the earth, they would surely say: Allaah." [Soorah Luqmaan 31:25]

And He said,

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ٨٤ ﴾

"Say: To whom belongs the earth and whoever is in it, if you should know? They will say: To Allaah." [Sooratul-Mu'minoon 23:84]

Up until He said,

﴿ فَأَنَّىٰ تُسْحَرُونَ ٨٩ ﴾

"Then how are you deluded?" [Sooratul-Mu'minoon 23:89]

And no one from amongst them ever believed that the idols were the ones who brought down salvation, or sustained the world or controlled it. And their *Shirk* was only as we have mentioned, they took others to be called upon besides Allaah, loving them as they should love Allaah."[1]

And Ibn Taymiyyah also stated, "As for *Tawheedur-Ruboobiyyah*, then it was affirmed by the polytheists, but they used to worship other than Allaah along with Him, and they used to love them as they should have loved Allaah. So that was their *Tawheed*, which is *Tawheedur-Ruboobiyyah*. It was a proof against them. So since Allaah is the Lord

[1] Refer to *al-Fataawaa* (1/91-92) of Ibn Taymiyyah.

and Master of everything, and there is no Creator or Sustainer besides Him, then why do they worship other than Him along with Him?"[1]

And al-Maqreezee said, "And there is no problem in saying that *Tawheedur-Ruboobiyyah* was not denied by the polytheists. Rather, they affirmed that He (ﷻ) alone was their Creator and the Creator of the heavens and the earth and the One responsible for all of the benefits in the world. They only denied the *Tawheed* of *al-Uloohiyyah* and *al-Mahabbah* (love)."[2]

And Imaam as-San'aanee (d.1189H) - رحمه الله - said, "The Fourth Principle: The polytheists to whom Allaah sent Messengers used to affirm that Allaah created them.

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ ﴾

> **"And if you asked them who created them, they would surely say: Allaah!"** [Sooratuz-Zukhruf 43:87]

They affirmed that He was the Creator of the heavens and the earth,

﴿ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ ۝٩ ﴾

> **"And if you should ask them, "Who has created the heavens and the earth?" They would surely say: They were created by the Exalted in Might, the All-Knowing."** [Sooratuz-Zukhruf 43:9]

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[1] Refer to *Majmoo'ul-Fataawaa* (14/380) of Ibn Taymiyyah.
[2] Refer to *Tajreedut-Tawheedil-Mufeed* (p. 8) of al-Maqreezee.

They affirmed that He was the Sustainer who brought the living out from the dead and He brought the dead out from the living, and that He controls the entire affair from the heavens to the earth. And they affirmed that He has mastery over the hearing, the sight and the hearts.

﴿ قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ
ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ ﴾

"Say: Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges every matter? They will say: Allaah! So say: Then will you not fear Him?" [Soorah Yoonus 10:31]

﴿ قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾
سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ
ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا
تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا
يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ
تُسْحَرُونَ ﴿٨٩﴾ ﴾

"Say: To whom belongs the earth and whoever is in it, if you should know? They will say: To Allaah. Say: Then will you not remember? Say: Who is Lord of

the seven heavens and Lord of the Great Throne? They will say: To Allaah. Say: Then will you not fear Him. Say: In whose hand is the realm of all things – and He protects whilst none can protect against Him – if you should know? They will say: Allaah. Say: Then how are you deluded?" [Sooratul-Mu'minoon 23:84-89]…"[1]

As for the statement of Allaah (ﷻ),

﴿ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

"And those who take protectors besides Him say: We only worship them that they may bring us closer to Allaah in position." [Sooratuz-Zumar 39:3]

So Ibn Katheer said concerning the meaning of this *aayah*, "Then Allaah (ﷻ) informed about the worshippers of idols from amongst the polytheists that they used to say,

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

"We only worship them that they may bring us closer to Allaah in position." [Sooratuz-Zumar 39:3]

That is, they were only prompted to worship them because they relied upon idols who they allegedly took in the forms of close angels. So they worshipped these caricatures and thereby placed the angels at the level of worship so that they may intercede for them before Allaah to aid them, sustain them and to help them against whatever calamities they faced

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[1] Refer to *Tatheerul-I'tiqaad* (p. 32) of as-San'aanee.

from the affairs of this world. So as for the resurrection, they denied it and disbelieved in it. Qataadah, as-Suddee and Maalik from Zayd Ibn Aslam and Ibn Zayd all said about the statement, **"that they may bring us closer to Allaah in position."**: That is, that they may intercede for us and bring us closer to Him in position.

Do to this, they used to say in their observance of the *Hajj* (pilgrimage) in their *jaahiliyyah* (pre-Islaamic times of ignorance): Here I am at your service. You have no associate, except for the associate that is Yours and you have mastery over him and he has no mastery over You."[1]

The praise is for Allaah alone, without any associate. And may peace and salutations be upon the servant of Allaah and His Messenger, our Prophet Muhammad, his Family and his Companions.



[1] Refer to *Tafseerul-Qur'aanil-'Adheem* (7/75) of Ibn Katheer.

Glossary

A

Aayah: (pl. *aayaat*) "sign," a verse of the *Qur'aan.*
Aahaad: a narration which is narrated through one chain only.
Ahaadeeth: see *hadeeth.*
'Alayhis-salaam: "may Allaah (عزّ وجلّ) protect and preserve him." It is said after the name of a Prophet of Allaah or after the name of an Angel.
Ansaar: "helpers;" the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.
'Arsh: Throne of Allaah (جلّ جلاله).
'Asr: the afternoon Prayer.
Awliyaa': see *Walee.*

B

Bid'ah: Heresy (any innovatory practice).
Buraaq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ﷺ) went for the *Mi'raaj.*

D

Daa'ee: one engaged in *da'wah,* caller.
Da'aef: "weak," unauthentic narration.
Da'wah: invitation, call to Allaah (سبحانه وتعالى).
Deen: a completed way of life prescribed by Allaah (عزّ وجلّ).
Dhikr: (pl. *adhkaar*) remembrance of Allaah (جلّ جلاله) with the heart, sayings of the tongue and actions of our limbs.

E

Eemaan: faith, to affirm all that was revealed to the Prophet.

F

Faahish: one who talks evil.
Fard Kifaayah: collective obligation – if fulfilled by a part of the community then the rest are not obligated.
Fatwaa: (pl. *fataawaa*) religious verdicts.
Faqeeh: A scholar who can give religious verdicts.
Fiqh: Islaamic jurisprudence, understanding.
Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.
Fitrah: the natural disposition that one is born upon.

G

Ghuloo: going to an extreme.
Ghusl: A ceremonial bath necessary for the one who is in a state of *Janaabah*.

H

Hadeeth: (pl. *ahaadeeh*) the saying, actions and approvals accurately narrated from the Prophet (ﷺ).
Halaal: lawful.
Haneef: pure Islaamic Monotheism (worshiping Allaah alone and nothing else).
Haraam: unlawful and forbidden.
Hasan: fine, good; a term used for an authentic *hadeeth*, which does not reach the level of *Saheeh*.
Harj: killing.
Al-Harooriyyah: a special unorthodox religious sect that branched off from the *Khawaarij*.
Hijrah: migration from the land of *shirk* to the land of Islaam.
Hukm: a judgment of legal decision (especially of Allaah).

I

'Ibaadah: worship, worship of Allaah.
Ihsaan: worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmaa': consensus, a unified opinion of scholars regarding a certain issue.
Ijtihaad: exertion of effert; the process of arriving at a reasoned decision by a scholar on an issue.
Imaam: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.
Isnaad: the chain of narrators linking the collector of the saying to the person quoted.
Istikhaarah: a Prayer consisting of two units (*rak'ah*) asking Allaah for guidance.
Istiwaa: ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

J

Janaabah: state of a person after having sexual intercourse or sexual discharge.
Janaazah: (pl. *janaa'iz*): Funeral.
Jihaad: striving, struggling, fighting to make the Word of Allaah supreme.
Jumu'ah: Friday.
Jinn: invisible creation, created by Allaah from smokeless fire.
Junub: a person who is in the state of *janaabah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).
Al-Kabaa'ir: the major sins.
Khaarijee: (pl. *Khawaarij*): those who declared that a Muslim becomes a disbeliever due to commiting a major sin alone.
Khaleefah: (pl. *khulafaa'*): the head of the Islaamic government to whom the oath of allegiance is given.
Khilaafah: an Islaamic state.
Khutbah: (person *khateeb*), religious talk (sermon).
Kufr: (person *kaafir*) act of disbelieve in the Religion of Islaam.

M

Madhhab: position or opinion of a scholar; school of Islaamic Jurisprudence.

Makrooh: not approved of, undesirable from the point of view of Religion, although not punishable.
Manhaj: way; method; methodology.
Marfoo': raised; a narration attributed to the Prophet (ﷺ).
Masjid: mosque.
Mawbiqaat: great destructive sins.
Mudallis: one who practises *tadlees*.
Muhaajir: (pl. *muhaajiroon*, *muhaajireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.
Muhaddith: scholar of the science of *hadeeth*.
Muftee: one who gives *fataawaa*.
Mujaahid: (pl. *mujahidoon*): a Muslim warrior in *Jihaad*.
Mujtahid: one who is qualified to pass judgment using *ijtihad*.
Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.
Muqallid: one who practices *taqleed*.
Mushrik: (pl. *mushrikoon*) polythesists, pagans and disbelievers in the oneness of Allaah (ﷻ) and His Messenger (ﷺ).
Mustahabb: recommended; an action if left not punishable and if done it is rewardable.
Muttaqoon: those who are pious.
Mutawaatir: a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.
Muwahhid: (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allaah alone.
Mawdoo': fabricated; spurious; invented (narration).
Mawqoof: stopped; a narration from a companion (not going back to the Prophet (ﷺ)).
Mawsool: "connected;" a continuous *isnaad* (can be narrated back to the Prophet (ﷺ)).

N

Naafilah: (pl. *nawaafil*) Optional practice of worship.
Niyyah: intention from the heart.
Nusuk: a sacrafice.

Q

Qadar: Divine pre-ordainment; that which Allaah has ordained for his creation.
Qiblah: the direction the Muslims face during prayer.
Qiyaas: anological deduction of Islaamic laws. New laws are deduced from old laws based upon similarity between their causes.
Qunoot: "devotion;" a special supplication while standing in the Prayer.
Quraysh: one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

R

Raafidee: the correct title for the extreme *Shee'ah*. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'aan* which the Muslims have is neither complete nor preserved from corruption.
Ramadaan: the ninth month of Islaamic calander, in which Muslims observe fasting.

S

Sahaabah: (pl. *sahaabah*) Muslims who met the Prophet (ﷺ) believing in him and died believing in him.
Saheeh: authentic, the highest rank of classification of authentic *ahaadeeth*.
Salaf/Salafus-Saaliheen: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.
Salafee: one who ascribes oneself to the *salaf* and follows their way.
Seerah: the life story of the Prophet (ﷺ).
Sharee'ah: the divine code of law of Islaam.
Shawwaal: the month after *Ramadaan*.
Shaytaan: Satan
Shee'ah: (see *Raafidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.
Shirk: associating partners with Allaah directly or indirectly; compromising any aspects of *Tawheed*.
Soorah: a chapter of the *Qur'aan*

Sunnah: "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.

T

Taabi'ee: (pl. *taabi'een*) the generation after the Companions of the Prophet (ﷺ).
Tafseer: explanation of the *Qur'aan*.
Taaghoot: anything worshiped other than the real God (Allaah) (i.e. false deities).
Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishaa'* and *Fajr*.
Takhreej: to reference a *hadeeth* to its sources and analyze its *isnaads*.
Taqleed: blind following; to follow someone's opinion (*madhhab*) without evidence.
Taqwaa: acting in obedience to Allaah, hoping for His mercy upon light from Him and *taqwaa* is leaving acts of disobedience, out of fear of Him, upon light from Him.
Tarjamah: notes about a reporter of *hadeeth*.
Tawwaaf: the circumambulation of the *ka'bah*.
Tawheed: Islaamic Monotheism. The Oneness of Allaah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.
'Ulamaa': (singular: *'aalim*) scholars.
Umm: mother of, used as an identification.
Ummah: "nation", the Muslims as a whole.
'Umrah: a visit to Makkah during which one performs the *tawwaaf* around the *Ka'bah* and the *Sa'ee* between *as-Safaa* and *al-Marwah*. It is called the lesser *Hajj*.
Usool: the fundamentals.



Wahyee: the revelation or inspiration of Allaah to His Prophets.

Wahdatul-Wujood: the belief that everything in existance is intact Allaah. This deviant belief is held by many *Soofees.*
Wakeel: disposer of affairs.
Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'aat* (units).
Waleemah: the wedding feast.
Waseelah: the means of approach or achieving His closeness to Allah by getting His favours.
Wudoo': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqeen: perfect absolute faith.
Yathrib: one of the names of al-Madeenah.

Z

Zakaat: charity that is obligatory on averyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved weath).
Zakaatul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Eedul-Fitr.*
Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.
Zanaadiqah: an athiest.

OUR CALL TO THE UMMAH[1]

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."[2]

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imaam Shaatibee (d.790H) - رحمه الله - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences and its meanings the best."[3]

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allaah or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are

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[1] This explanation of our call has been summarized from *Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee* (p. 135-142) of Muqbil Ibn Haadee with minor additions from other sources.

[2] Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

[3] Refer to *al-Muwaafiqaat* (2/79) of ash-Shaatibee.

not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - ﷺ - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed."[1]

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'[2] 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'[3]

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

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[1] Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

[2] From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

[3] From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'[1]

[12]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'[2]

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (ﷺ).

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it

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[1] From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.
[2] From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.

for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) - ﷺ, "The knowledge of *hadeeth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."[1]

[19]: We do not accept a *fatwaa* except from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ).

These are glimpses into our *'aqeedah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

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[1] Refer to *al-Muhadditihul-Faasil* (p. 416) and *al-Kifaayah* (p. 21) of al-Khateeb.